THE BOSTON RECORDER.

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THE RECORDER.

A Letter

TO HIS HOLINESS POPE GREGORY XVI.

This letter appeared originally without the headings; we have added them for convenience in reading. Our readers we trust will not complain of us for publishing entire an article of such surpassing interest.—EDS.

VENERABLE PONTIFF:—This letter, I am well aware, will be unwelcome to you. I shall speak plainly in it, and I hope I may suffer no undue restraint from the eminence of your position. At the same time, it is my design so to speak, that, if I seem to be your adversary in some things, you may still acknowledge me to be a respectful and not ungenerous adversary. I distinguish between your office and your person. If then I exercise a degree of freedom, which indicates how little it signifies to me that you are the pope, let it soften the affront, that your venerable age and, if I may trust the opinion of many, the more venerable inoffensiveness of your grey hairs, require me to approach you with sentiments of personal deference, which I could not feel, either towards your office, or your peculiar religious opinions. Indeed, there is one thing only which withholds me in this duty, viz: the question, why should I trouble thus an old man's end?—is it not unmerciful to meet him thus, at his grave, and upbraid him there, with errors he cannot rectify and wrongs he cannot redress? But I remember that the sorrows and miseries of your dominion are also old—older far than you, and not less entitled to pity. I remember, too, that an old man, who has passed over all the heights of honor and ambition, and has nothing left him but his Judge, will sometimes be accessible to remonstrances which others could not hear. At the same time, what I shall formally charge to you, will not be designed to lie against you personally, but only against the system which is represented in you, and has you for its instrument—I would fain hope its unwilling and, in some things at least, its unadvised instrument—which if you discover, what is but the dearest privilege God has given you in life, that you may quit the world, leaving your paternal testimony to the evils and wrongs it is too late for you to remedy?

Let it not be a forfeiture of your good will, or patience, if I address you as a member of the Christian Alliance of the United States. The society has none of the atrocious designs you seem to have apprehended, judging from the bull you issued so promptly, on receiving notice of its organization. It works no secret plots against your peace. Its object is openly professed, *viz;* to prepare the way for a reformation of your church, by rendering it accessible to truth. We believe that the time for using church penalties in place of christian arguments, dungeons instead of doctrine, has gone by; that a better day has come, one that better suits the rational and merciful spirit of christianity. We combine, therefore, to express our grief at the dishonor you reflect upon religion, by suppressing longer the freedom of religious faith and argument among your subjects. We believe that England and the United States have only yielded to first principles in allowing your subjects the utmost freedom of doctrine within their borders; and that you, in imposing a rigid silence upon our teachers, in the Roman States, violate the same first principles, and that in a matter that is arrogant and offensive, as well as a bitter violation of our christian rights. In one word, we ask of you to yield us and your subjects, religious liberty, *i. e.* to renounce *force* as an instrument of religion, *i. e.* to give up a kind of slavery as much more cruel than any other, as immortality is dearer than the body, as much more impious as it is closer upon the rights of God.

It is right to add that, in making the tour of Italy, which I have recently done, I have acted in no respect as an agent of the Alliance. I came among you simply as an ordinary traveller, though not without apprehension, from the tone of your bull, that I must owe it to some oversight of your police, if I was permitted to pass. I have seen, of course, what fell under my eyes. I have inquired, as every intelligent traveller will, and, perhaps, with a little more than ordinary diligence. Nothing has been more agreeable to me than to find, that, in some things, my judgments of your system would bear to be softened, and, where I have been able to find positive excellencies or beauties in it, they have yielded me the sincerest pleasure. And, yet, I return with a spirit afflicted by the dismal picture of what I have seen. The mournful image of your State follows me, and I sit down to write this remonstrance, not without some hope of the blessing, promised to such as visit them that are in prison and minister unto them. The sentiments I offer are my own, and are offered on my own responsibility; I only hope that they will meet the general approbation of a society, in whose dignified and merciful aims I feel so profound an interest.

Pope's Civil Government—its Tyrannical Character.

And, first of all, I must protest against the dishonor you do to religion, by the kind of civil government you maintain, in connexion with your spiritual office. It is, to say the least, a very extraordinary thing, that you, who call yourself a minister and even vicar of Christ, should become just that royal person or king, he dare not consent to be. This, however, you are, and if so, the responsibility is on you; a responsibility measured not by the extent of your power only, but more by the sacredness of your pretensions. You assume to be the head of the christian church, and a large part of the world have so little knowledge of any other form of religion, as really to suppose that you are the veritable representation of christianity itself. And yet you have the credit, everywhere, of presiding over the worst government in christendom! To the traveller passing through your States, nothing wears a look of thrift and happiness; no sign of improvement meets the eye, which is not refuted by signs of decay and deterioration. As the dismal Campagna, once a region of fertility and teeming with life, circles Rome with silence and desolation, so, in a political sense, everything about you that partakes the nature of hope, of social beauty and public progress, is withered away, in the malignant atmosphere of your priestly despotism.

Your ministers, all absolute, have yet no definite sphere of action, and are held to no responsibility. In their decrees, they perpetually contradict each other and you, encroaching too upon the tribunals of justice in contrary ways, as these do, in turn, upon the jurisdiction and decisions one of another. Obedience is confused and baffled; and wrong, surrounded by so many rival functions, which ought to be its avengers, is obliged to buy its redress, at so dear a price, that the public remedy is often worse and more cruel than the private injury. For, with few exceptions, every centre of power is the seat of some cabal; and creatures, male and female, glide about the precincts, who are able, by the base and criminal secrets in their keeping, or perhaps, by terms of partnership well understood, to open or shut at will, the gates of favor. Innocence is no protection; for your criminal trials are secret, and have the character of all works of darkness. If a man has property, there is really no chance for him but to run the gauntlet boldly, and escape with what he can, or else to worm his way through by bribery. To exhibit talent, out of the priesthood, is suspicious and dangerous, spies are put upon the watch for a reward, and exile most assuredly is near at hand. Your ambitious and greedy priesthood have engrossed, not only the churches and the monasteries, but the spheres of education, the courts of law, and all the higher magistracies—even the minister of war must be a prelate. Every nutritive and stimulating hope is thus taken away from the youth. No avenue to advancement is left open, save the humble door of ecclesiastical dependence; a fact which discourages every magnanimous struggle, and turns all the currents of ambition into the channels of hypocrisy, the meanest of sins. Never shall I forget the sad look of a brilliant accomplished youth, when he said, "Sir, there is no hope for us here, the priests have taken everything away from us." Meantime, the more profitable forms of business you have sold, under favor, as monopolies. The contraband trade, which is now in profit, is also virtually sold, the duties by which it is created being kept up, it is seriously declared, by a continued intrigue between the smugglers and certain persons about the government. What is left after public favoritism has exhausted its smiles, and secret cunning its greediness, goes to the benefit of honest enterprise. Physical industry, or labor, being naturally the most defenceless of all interests, sinks, of course, to a depression most hopeless and sorrowful of all. Then, lest misery should heave the sigh of impatience, or woe give vent to the unlicensed groan, you quarter on your impoverished and dispirited States an army of soldiers large enough to keep the peace of an empire. Next you add another army of ecclesiastics, out of all proportion with their resources, and I should hope even with their sins, (at Rome one to every twenty-eight of the people,) and these subsist, of course, by dead consumption too, and as a public burden. And then, as if earth could not yield ministers of exaction enough, you quarter on them also, a third army of saints, who are the worst and most terrible scourge of all; inasmuch as they come down to chain the hands of industry one day in three of the working days of the year. Possibly your people might bear up and thrive under your terrestrial exactions, but, when heaven comes down to mock them, the struggle is unequal. What people bereft of a whole third part of their industry, what people having all habits of industry broken up, and turned into the streets, as every observer knows your people are on the saints day, thus to spend a third part of their time in compulsory idleness, could long retain a vestige of thrift or virtuous economy? Indeed, I had never wondered at the rapidness of the malignant and immense army of dead consumption you had brought to the prey, without producing a general starvation.

To complete the misery of this picture, we have only to add that you have blasted the homes of your people, and made them dry of comfort; for it is here that the oppressed of other nations are ever able to mitigate the bitterness of their sorrows, by the freedom of domestic love and sympathy. Your confessors are continually at work, as your agents of police, hunting after the symptoms of discontent; busied, everywhere, in scenting out if possible, even the uneasy thoughts of misery. Often have I heard it boasted, at Rome, that your confessors make such admirable police! You have a confessor between every wife and her husband, and between both and their children; so that if they lisp a free thought, or vent a sigh at their table, the story, they know, will be wormed out of some one in the family; and then if he escapes the prison, he must try what it is to wear out, by penance, the dissatisfaction he sought to ease by expression. They must keep their secrets, therefore, to themselves, they must not trust each other. There is no freedom at the hearth, the table is a gathering of spies, and the last relish of earthly comfort heaven gives to soothe the misery of oppression, is taken away.

It must follow, of course, that your people are depressed in their character as they are in their circumstances—a point about which no traveller is long in doubt. He remarks, first of all, the generally fine physical mould of your people, the look of brilliancy and genius so common among them. But it requires a short time only to detect the melancholy want of all that is akin to magnanimity in their character. They are passionate, cruel, servile, faithless to a proverb, and mournfully destitute of all habits of industry, order and providence. I say not this of all, but of the many, and I charge it upon you, that reigning over them in the name of a religion that promises to exalt them to a godlike image, you have sunk them even below the physical mould of their nature; reduced them to a deeper ignominy than sin, without your aid, was able. Was it not some painful consciousness of this, which induced you to undertake a more general plan of education? I was about to thank you for it; but why is it that when you undertake a duty which approaches the Christlike character, you invariably add some mark that is opposite to the genius of His religion? Why is it, for example, that you teach, as I was told you do, the geography of Italy, and forbid the geography of the world? Are you afraid to let your people know the world which Christ undertook to make one brotherhood in the truth?—afraid lest possibly some mischievous desire of liberty, or light, should be wakened in them by the nobler history and happier state of other communities? You have a little newspaper too, just as you have a little geography. It is about the size of a window pane, and it is distinguished by the fact that every matter is carefully sifted out which can possibly provoke an opinion. Nay, the readiest way for a Roman to find out what is going on in Italy itself, is to take an English or French newspaper. And is it thus, or by such kind of instruments, that you expect to redeem the character of your people, and the dishonored name of your government? Are you so blind as to think you can give your people standing as men, in such an age as this, without a knowledge of the world—the empires between which it is distributed, and the institutions by which they are distinguished?

Possibly these strictures on your government may be, in some particulars, erroneous: but their general correctness is evident to the eyes of your people and of all travellers. Perhaps you will plead, in answer to them, the distinctness of your civil and ecclesiastical rule, and that an apparent failure in your civil department, must be taken by itself and attributed to historical causes separate from your religion. On the contrary, it will be found that every one of the marks of civil depression which I have named, if you review the catalogue, is the legitimate fruit of ecclesiastical causes, and of nothing else. Of this, I can give you also even statistical proof. I saw it established, not long ago, by a curious collation of statistics from the several States of Italy, though the document is not now within my reach, that the deficiency of exports in the several States, the want of education, the severity of the public burdens, the number of crimes and of the illegitimate births, is just in proportion to the number of ecclesiastics! Rome, the spiritual city, the metropolis of the church of God, and the representative of Christ on earth. We expect you therefore as king of the Roman States, to show us the most benign government in the world—the most enlightened, most magnanimous, freest, happiest people. But you make it instead the public shame of the christian religion, that every good interest of society is blasted under it. All calculations based on the benignity of christian virtue are disappointed, and nothing is left us but the inference that, if Christ is indeed represented in you, then is Christ one of the most malignant obstacles to the advancement and happiness of mankind. The inference is irresistible, and what is more, it is taken. And therefore in the name of the christian world, I protest against the delinquencies by which you furnish so baleful an argument. I do not say or believe that you are a tyrant. I have seen no one of your people who has that opinion of you. But the misery is that your ecclesiastico-civil fabric has made your place the place only of a tyrant. You are set by your office, in the centre of a system of oppression, to preside over it; so that if you do not overflow your office, in some positive demonstrations of mercy, that amount to a revolt against the system, you really act the despot, with only the better grace, for your gentle intentions. You are called, in the style of your office, the *pope* i. e. the *father* of your people; and doubtless you take an amiable pleasure in the designation. Would that your unhappy ignorance of a relation so beautiful, did not make it easier to deceive yourself here, than it might be. Where are the signs of that mutual confidence, that freedom of manner, that tenderness of protection answered by tenderness of respect, which mark the true paternal relation? Is it paternal, when you go to your worship through files of soldiers? Is it paternal, when you are seen hiring regiments of mercenaries, because you cannot trust the fidelity of your people? Every few years they break out in revolution, and the troops of Austria are sent for to save you from defeat and expulsion. It is perfectly understood by the world, you yourself understand it also, that there is no day in the year in which you would not be driven out of Italy, if your people were left free to express their wishes. The scene of fatherly benignity, where you take your children to your lap in freedom, and receive their filial demonstrations. The nearest approach to it I have discovered is, when you are seen borne through the air above them, waving your blessing. But when this pageant is over, you slink away into the recesses of the Vatican, like some eastern despot with sentinels to guard your sleep; and if a revolution should break out before morning you have a postern key under your pillow, and a covered gallery of masonry strung through the air, a half mile in length, through which you may slip into the fort of St. Angelo, and take refuge behind the artillery! There your gunpowder paternity wants to caress its children.

Pope's Fears of Improvement—Celibacy of the Clergy—Relics—Infallibility.

But I must draw myself a little closer, and speak of things that lie within the sacred province of religion, not however, to any great extent of things most connected with the internal merits of your system, for as questions of this nature are in dispute between you and protestants, I could hardly expect by any mere statements, to carry your convictions with me. But there are things a little farther off, where I shall have less difficulty, and where, if I am successful, it will answer my purpose very nearly as well.

Between you and your priests, it is a thing perfectly well understood, that your religion is not intellectual. To act on men, through truth, addressed to their understandings, to sanctify them through the truth is not your plan. You are as cautious to limit knowledge as you are to give it, and you consciously appeal to superstition as often as to reason. This is the more unworthy of you, because you so often and so justly made it the praise of your church that in a former age, when the many were struggling up into the light, from under their oppressions she entered into their case, and strove with them. It was a noble office, and nobly fulfilled. The more should it mortify you, that you can praise so earnestly, what you shun so carefully. You are afraid, are you not, that more light, a more elevated manly habit, a spirit less enthralled and humiliated by superstition, would necessitate some change or reformation in your system. You have mortgaged yourselves also, to the cause of legitimacy and despotism; hoping as it seems to me, very absurdly to gain strength by foreign alliances; when the real cause of your infirmity is, that your system is rotting down on its own base. Thus it is that you try no more to exalt them that are of low degree. You come as ministers of light, but secretly afraid of light and more careful to measure it than to give it. This I say is not concealed from yourselves; you know that you are putting your church into a false position, though to save it; you wish it were not necessary; you are secretly ashamed of it—the penalty is come.

You are equally ashamed, I am sure, of the relics and the old wives' fables concerning them, which the former ages, so uncomfortably for you, grafted into your infalliable system. You have here a holy coat, and there another—a half-dozen holy coats—all certified by your predecessors, if I rightly remember, to be the veritable seamless robe of Christ. You have as many napkins or *sudoria* on which he wiped his bloody face, in his passion. You have the spear that pierced his side, and the cross on which he expired. Here you have a church, where the very footprints are shown which St. Peter left, miraculously indented in a marble pavement, when on his way to Rome. Another is built to receive the chains he wore in prison. A third exhibits the altar at which he said mass. A fourth contains the very stairs of Pontius Pilate, which Christ ascended when he was taken before him. A fifth preserves the very table at which Christ celebrated the first supper, and the prophyry pillar on which the cock stood when he crowed as a sign of rebuke to Peter. A sixth contains the cradle in which Christ was rocked; and a seventh not the very infant that he was, a bambino carved in heaven, to represent him, and brought down by angels. So also, you have the bones of the magi, the virgin's girdle, pieces by St. Luke, and I know not how many lying trifles, which you call *sacred relics*. You are obliged to call them so, because they are relics of your infallibility. If you display them the multitude, to work on their superstition, you must also exhibit them before men of sense; a formality which is sometimes quite visibly trying to your self-respect, as to your gravity. Then you have ceremonies, which you understand as well as I, are only solemn fooleries in the sacred name of God and religion; such for example, as that festal day of buffoonery, when the cattle and horses are brought to St. Antonio to receive the priest's blessing. It is well for you, that the animals are under a restraint of nature, else they might laugh in your faces. As to the celibacy of the clergy, I know very well that you are not yet ready to own it a delusion. The state clinging to infallibility which perpetuates the blessing of horses, after the absurdity of the ceremony is felt, perpetuates also this, and unbiased by one as by the other. A sad chapter of history is here. I will not so far insult your understanding, as to suppose that you have failed to learn from it to entertain the most serious doubts of this special kind of sanctity; or your love to Christ's honor, so far as to suspect that if the question were now new one, you and your priesthood would not face the proposed rule of celibacy, with yor most earnest protestations, as offering to men spurious notions of virtue, and fraught with bitter mischiefs to the church.

It is the doctrine also of your church, I believe, that you are its earthly head, and in your official capacity infallible. I would fain like to know what you yourself think of this? Do you find any spot in you for the infallibility they speak of? I saw you two or three times during my stay at Rome. I should have said that you might be a man of worth and modesty, but I had no suspicion at all that you were infallible in any sense. It is not claimed, I believe, that you are infallible in your character, but in your office only. Is it then your happiness, let me ask, that you have fallen into no official mistake, since you came into your office? Are your decrees and measures, like those of the Almighty, the expression of a perfect wisdom? Is it possible that you are clear of the ordinary pains of fallibility, the uncertainty of half seeing, the timidity of planning without foresight, the indecision of measures that may possibly end in unknown mischief? If so, your modesty may restrain you from professing so great happiness—do you then feel it? Quite sure I am, that whatever there is of christian humility in you, is hurt and offended by these pretensions. You secretly nauseate them; you wish it were possible to be excused from the legacy of disgust the church has left you in this doctrine.

[illegible] office, that you are the lineal successor of St. Peter. It is not within my object to deny that you are. I only say that if you are the successor of St. Peter, there is certainly much for you to do, a large reform to make in order fully to justify your claim of successorship. Until then it must savor too much of irony. I saw your three magnificent palaces, seats of regal majesty which the most splendid monarch in the richest and most populous empire of Europe might envy. I remembered that the money which sustains this royal ostentation is wrung out of a small State and a poverty-stricken people, who have also to support the splendors of the cardinals, and the golden liveries that flame about the gates of the Vatican—did I see in this, the unambitious manners, and the tender ministry of the fisherman of Galilee? I turned to his words; I found him saying, "feed the flock of God." Do you call this *feeding* the flock? I visited your palace on the Quirinal: I travelled through the halls adorned with regal splendor, and more than regal art; I looked out from the terraced gardens which overhang the city as proudly as the palace of the Cæsars, in the days of the empire; I noticed in particular, the paraphernalia of luxury and pleasure on every side your billiard tables, your grottos of statuary, your closeted bowers, your musical fountains, and the ingenious follies you have prepared to frighten the ladies; but pardon me, if I could not bring myself to regard this kind of machinery as exactly fitted to a serious and responsible office of one who keeps the souls of the world; least of all to the successor of that humble unambitious apostle, who took the legacy of poverty and fiery trial his Savior left him, bore its rough earnest as a rough man only could, and therein greatly rejoiced. The store of artistic wealth you have gathered round you, in the Vatican, have a high dignity. A cultivated sense of beauty is at least an complishment, and one which in itself is innocent. But whosoever has wearied himself day after day, in exploring the streets of the Vatican palace—that city populated by the pallet and chisel—will not think of you only as exercising the dry paternity of a me, towards the forms of beauty congregated round you; but he will think of these accumulated stores as a pageant of ambition he will fancy the priest engaged to rival the prince, and not displeased with his victory. When it goes out therefore, that you are he as the anointed successor of an apostle even the apostle Peter, what has Peter to do with the Vatican, or the lord of the Vatican to Peter? What bond of connexion is the between the apostle of the fine arts and the apostle Peter?

Nor will your worship, in the Sixtine chapel, any better assimate you to your supposed predecessor and the manner of his time. Woman could not enter there, the wife of Peter himself could not enter, save behind a screen; lest her presence should disturb the flow of your sanctified emotions. No profane laic can enter, save in a dress coat. The judgment of the world is artistically transacted over your altar, as you may not forget, I suppose, at your bar, the judgment of the world. Sitting on your throne, as the successor of the fisherman of Galilee, your august person and the altar of the Lord are censed again and again with the common honors of worship. The cardinals float about you, in stately trailings and gyrations, to pay you their homage, and kiss your golden phylacteries; and your slipper receives the humbler homage of those who can stoop lower. What now could Peter make of this? What part of this pageant, what single item, do you imagine, can to have been seen in the churches of the apostles? Meantime I will not dispatch with a question another item of the scene, which I have not yet named. When the anthem rose, which was to lift our soul to God, my ear was caught by notes of a strange quality—not the voice of woman, not of man. I turned my eye to the little gallery opposite where I stood, and through the open work of the front, I spied the scrawny, sorrowful-looking faces of the poor beings whom you have damned to a fall even out of nature, to serve the luxury of your worship. Merciful God! is this christianity, the religion of Him who came to exalt the poor and restore God's image in man! That hour of disgust and indignation I shall never forget. And I declare to you here, the only place in which I can do it, that if there be a God in heaven who hears your anthems in the Sixtine chapel, the voices of these desecrated beings will go up, not as praise, but as cries for redress and vengeance. This cruelty is an insult to Christ, which we could not pardon in a harem; what then is it in a sanctuary of worship? Above all, what as an instrument of worship?

The grand pageant of Christmas was only an exaggeration of the chapel. I pass by the attendant military pomp and preparation of the hour, and the imposing show of princes and the great of the kingdom flowing majestically to their honored places. What do we see, at length, but a man, who is known as the successor to a poor pedestrian apostle, riding in, through the air; borne aloft on the shoulders of men, in a purple flood of glory; and followed on each side, in stately march by slowly nodding plumes of white, starred with the eyes of the peacock's feathers—emblematic, it is declared, of the eyes of the whole earth, turning hither to behold the representative of God! But when the bearers deposited their gilded burden, as they did very near to the place where I stood, I thought I could detect in your manner, that you yourself were ashamed of the figure that was made of you. Pardon me, if, in the excess of my charity, I make you feel as a sensible man, and a christian ought. And what, I could not but ask, would your favorite apostle think of this, if he were here? Poor fellow! most likely he would have wanted the dress coat necessary to come within the circle of gentility, and therefore could not have found a place near enough to look on his gilded successor at all. But I fancied him still in his weather beaten cloak, and his brown plebian face, hanging round among the distant crowd, and scarce restraining his indignant fire. Well was it for the occasion that he was not really there; else, possibly, we might have had some demonstrations of the human Peter, as well as of the saint. I certainly would not like to engage, that when he saw the multitude wearing out the toe of his image, by their idolatrous salutations, the old sword that cut off the ear, (unless before disposed with) would not have been heard crashing thick upon the demolished head of his representative. But returning to his better mind, he would doubtless blame the impetuous gust which had hurried him away, and he would go forth, weeping bitterly, to ask of his Lord in secret, what crime he had committed, that men should set up this grim idol in his name?

Pope alarmed at the Christian Alliance—fears the influence of Railroads—influence of England in [illegible]

notice, I have purposely abstained from the grave questions between you and protestants; and yet I hope to have been even the more successful in this way, in producing a conviction, which cannot be dislodged, of important errors, and a grievous want of the original apostolic simplicity in your church. Indeed, I have only stirred convictions, by which you must have been visited many times before. The age creeps round you, and whispers suspicions and uncomfortable distrusts; you try to send them away, but they come back, and loiter with pernicious obstinacy round you. If you could make certain reforms, without shaking down your babel of infallibility, you would do it. But time is a stubborn teacher, and his day must come. What can you do with your infallibility, when it is already shaken, when even now it begins to seem a little fallible to you all? See how easily you are disturbed, and how ready you are to find enemies that are going to overwhelm you. No sooner does a little society come into existence, or rather propose to exist, the other side of the world, than you come forth pale from your conclave, and publish your solemn bull of caution to the flock. If a railroad is proposed by your people,—that ordinary blessing which modern genius has offered to the internal commerce of States—you dare not assent to what other rulers so eagerly embrace as the most innocent, well disposed contrivance in the world, because you fear lest new ideas may come in with new improvements. And, doubtless, you are right in this. A steam-car whizzing into Rome and by St. Peter's, bringing new faces from new worlds, stirring a motion, filling men's heads with the notion of modern improvement and the grandeur of the conquests over nature achieved by modern art,—what is this but the arrival in Rome of the new age of the world? Why, St. Peter's might as well never have been built. Type of immutability, confronted by the proof of change, henceforth it is no better than an anchor that has slipped its hold. But the railroad must come, and the new ideas too. You may possibly delay their coming, but they will only break over you in the more terrible storm at last. If you are to forbid new ideas, you ought also to forbid the English; for, if their money is convenient, their presence is dangerous. What poison more fatal than their English manners to infuse into your Italian society? Rely upon it, new thoughts are stirring in your streets. Their liveries flash newness in the eyes of your people. Their very money too, wearing the stamp of a protestant face, and suggesting the prosperity of a people who have equal laws, and a free religion, is a pernicious thing to look upon. No, if the English occupy the Pincian will, it is vain for you to occupy the Vatican. You may keep their little church under quarantine outside the wall, nay, they will creep into your own windows, and those of your priesthood, and disturb at last the peace of you all. You may send for more troops, but your Swiss guards cannot fight away ideas. And the power you have in yourselves to fight them away is marvellously weakened, when once they have forced an entrance, and compelled you to feel their strength. For when once you begin to be a little disingenuous—when, despite of many consecrated shams and superstitions outlawed by time, and pomps whose glitter has changed to irony, all thronging round you with faces grinning mockery,—you still endeavor to support the infallibility that has been so often flawed; then begins a slow but sure process of debauchery in you, which enervates not your integrity only but your will. Besides, what you hold by your will, separated from all firm and hearty conviction, is feebly held, of course. Mere will may be stiff enough, for a short time, but like a muscle long extended, it is sure at length to yield. You are just now trying, I know, to encourage yourselves in the hope of some unknown triumph, about to be achieved in England, and, perhaps, in the United States. You are willing to believe that your cause is rising, and are even ready to imagine that the dominions you have lost are about to come back and own your allegiance. But the very signs by which you are cheered, I must warn you foretoken rather an attitude of firmness and more compact resistance; nay, it is well for you if they do not rouse a combined movement sufficiently vigorous to overwhelm you. Meanwhile you are loosing in France and Germany, tenfold what you gain elsewhere. And Italy itself, you well know, is held to its allegiance by nothing but the Swiss guards and the foreign alliances; alliances which dissolve in a moment, as before the breath of God, on the occurrence of the slightest change in the attitude of the European States. To-morrow even may find you without any protector but God, which would be equivalent to your utter overthrow.

Religious liberty due from the Pope to Protestants—questions respecting praying for the conversion of England.

What, then, do we ask of you? If I have spoken of your administration in terms of decision, or apparent severity, it is because I could not otherwise do justice to the enormity of your oppressions, and the offensive boldness of your priestly frauds and usurpations. See now, whether I will ask you to do what is wide of reason and charity. I do not propose to you protestantism, as the standard of all wisdom and duty; I simply ask you to submit your church to the open trial of truth, in the field of religious liberty; to withdraw your bayonets, close up the grim doors of your prisons, and bare your bosoms to the truth. If we are wrong, resist us by the truth; if you, then let truth convert you. Now, you hold your church by the tenure of a robber's castle, out of which you sally to depredate, and within which you may gather the spoil; whereas, it should rather be a city without walls, whither all may come at pleasure, but fortified within by law and equity. Doubtless we have some attachment to protestantism, and must be allowed to have, till you offer us what is better. That it is a great advance upon Rome we are quite certain, but we are far from regarding it as a perfect thing. It gives too many signs to the contrary. How, indeed, was it possible for Luther, confronting your thunders alone, and quailing himself every hour, in the face of unknown perils, to settle, in so great want of tranquillity, a perfect system of truth and order? Or, how was it to be expected that a reformation, begun by sin itself, like that of England, could be so washed by the care of good men afterwards, as not to come out with some bad stains upon it, whether we can see them or not? Equally improbable is it that any reform has taken place, in a church as badly corrupted as yours, without bringing truths to light that are worthy of your study and adoption. Accept the good, reject the bad. The results you cannot use as models, use as antagonisms or reactive forces to steady your inquiries after what is better; for this is help not insignificant. At the same time, it is not easier the more of that, if you advance beyond the world's opinions. Therefore we regret the more the apparent infatuation that urges you still to cleave to your infallibility, and continue, in despite of the frowns of the age, to maintain, by force, what you dare not trust to argument; for it is scarcely possible that some political intrigue, in which your friends may betray you; some fatal outbreak of the impatience of Italy; or some hostile combination from without, in which the collected odium of the world shall pour its vials of wrath into your bosom, will not ere long interrupt your self-control, and tear you so violently as to make deliberation impossible. Then all the rich advantages that might accrue to mankind, through a new and original reformation of your church, are lost.

It is a remarkable feature of this age, let it also be observed, that your religion and ours are becoming intermixed as never before. In France the protestant interest is rising daily. In the United States, a catholic interest is increasing by emigration. In England the action of the government and the late accessions you have gained from the establishment are placing you on a more even footing. In Switzerland, Germany, and the Austrian empire, the two religions have long been set in proximity. Everywhere they meet each other face to face, they intermarry, they are fellow citizens of the same State, they controvert, correspond, reason about and with each other. This letter to you is only a sign of the times. By means of the press, you are henceforth to stand out in the face of the world and be made a study—which, if you have merits, it is well; if not, then it is well. What now we want is to have this intermixture in Italy, as elsewhere, as we certainly know we shall have it, and that soon. Then, after that, let the ferment go on throughout the mass. If it be uncomfortable to us all, still let it go on. If in this universal interfusion, protestantism is dissolved by Romanism, and this again by protestantism; then, if it please God let them dissolve, and it may be they will crystalize together. I will dare to trust anything to truth. Whatever truth will modify, let it be modified.

We ask it of you, then, to give us religious liberty, i. e. to withdraw force as an instrument of religious opinion. And what has God been teaching you of late, but to feel the humanity and justice of this demand? I pretend to know nothing of the rumored [illegible] and your people earnestly believed that story. After [illegible] christendom with [illegible] doing but filling against this inhumanity? And what do we hear from your priests and people at Rome, a few days ago, but the bitterest imprecations against the Emperor of Russia, then present in the city; imprecations, I had reason to believe, that drew their bitterness from the feeling of the Vatican? But you need to beware lest the righteous impulses of nature in your bosom betray you into hasty concessions. For if it is good for Rome to employ force as an instrument of religion, why not for Russia? And if persecution is so ill for the nuns of Minsk, is it any better for the fifteen hundred nuns of Rome, should they happen at some future day, to renounce your church and your doctrine? If flogging or starvation is not good discipline for the opinions in Russia, is it any better in Italy? Does the virtue or validity of torture depend upon the latitude? Better is it ingeniously to adopt the conclusions, to which the ready promptings of humanity lead you, and what you detest so bitterly in others, forever renounce in yourselves.

I have heard it suggested that you are the last pope who will exercise temporal rule in Italy; that the civil powers who have acted as your guardians are so much disappointed and chagrined, by the incurable oppression they find to be involved in a priestly government, as to have decided on leaving your successor a spiritual jurisdiction only. I know not what authority there may be in this rumor, but I hope, for the honor of religion, it may be true. But, however this may be, it is time for you and all princes to consider, whether the melancholy spectacle of divisions and animosities in the christian world, is not caused by a denial of the rights of truth, and attempts to guard by force, what force can only disturb? Whether, in short, as trade has laws of equilibrium and health, which are safest in their action, when they act freely; so also restrictions of force in the arguments and faith of men do not create, of necessity, false repugnances, and disturb the even balance of their opinions? How shall truth even hold her equilibrium, when it is not error she has set against her, but force? Emancipate the truth of God, and it will be wonderful if truth does not emancipate us. There will be no sudden violent change, perhaps, such as some men love to see, and such as you have the greatest reason to fear, in case you stand by your infallibility longer; but error will melt away in the sovereign light of truth, and we shall melt together into the love of a conscious brotherhood.

One suggestion, and I leave you. I saw in the cathedral at Lyons, as I passed through that city, a proclamation of the archbishop, calling the faithful to pray for the conversion of England; and I have since heard of a like summons proclaimed at Rome, and in other places, even as far distant as Constantinople. This, I said, is well; it is at least a step in advance of the fulminations that were smoking through the kingdoms, on a former day, against this recusant empire. I only suggest, whether it would not have been a little more modest, if you had summoned your followers, instead, to pray, not for the conversion of England, to your opinion, but that you and all christians may be guided into the truth, wherever it is, and there embrace each other in a durable fraternity? Issue now this for your proclamation. Call upon the world to join you, and I will answer for it that all the recusant millions, who roused themselves against you in the days of Luther, will joyfully meet the summons, and a spectacle shall be offered, at which the world, and possibly, other worlds will gaze—all the divided, clashing hosts of christendom bowed together before God, asking for the truth that shall end their disagreements, and make them one forever.

Pardon me, now, if in this letter I have inflicted any unjust wound upon your peace, or spoken aught that savors of personal malignity. You are an aged man, waiting on the shore, and will probably be called to pass over before me. If I would not have you go to lay up accusations against me, I ought as earnestly to hope that you may so discharge the responsibility laid upon you, by this letter, as not to be required to accuse yourself.

Yours in the truth,

HORACE BUSHNELL.

London, April 2, 1846.

Dignity of the Ministry.

From Rev. Israel Loring's sermon, entitled, "Ministers of their Sacred Calling, preached at the Convention of Ministers of the province of Massachusetts Bay, N. E., at Boston, May 27, 1742." According to the private diary of Rev. Ebenezer Parkman of Westborough, the contribution on this occasion amounted to £230.

The sin and folly of those who rashly enter the ministry, without being called by Jesus Christ, is of inconceivable magnitude. God may justly complain of them, as of those prophets spoken of in Jeremiah, 'I have not sent these prophets, yet they ran; I have not spoken to them, yet they have prophesied.' They enter upon one of the most difficult works in the world, which they are not able aright to manage, and yet have no grounds or reason to expect any assistance from Christ in it or acceptance with him for it, they being intruders and usurpers. Would not those do well seriously to think of this, who have in various parts of the land set up for teachers and exhorters of the people. As for any outward call to authorize them to this vocation, this is what they cannot pretend. They were never regularly introduced into this, or selected by the order that God hath appointed in his church; and as for an inward call, enabling them to teach and exhort, it may justly be feared that they are utterly destitute of it, at least, that the greatest number of them are so. Such as assume to be teachers and exhorters of others, should doubtless be possessed of superior understanding; but are the persons that I now speak of such? How should they come to an eminence of knowledge in divine things? Knowledge in the liberal arts and original tongues is an handmaid to divinity, and a great aid to its attainment; but our exhorters are destitute of this requisite. The ministers of Christ obtain their knowledge in a course of hard study, with the blessing of Christ upon their endeavors; but the teachers that I speak of, spring up as it were in a night, and have very little time for the gaining of divine knowledge in an ordinary way. Increase Mather used to say, 'first fill and then empty.' It is reported concerning Basil and Gregory, that they spent thirteen years in preparing for the work of the ministry before they would undertake it. I advise not so long a delay, for a young man may be called to be a prophet. Zech. 2: 4. Have they the knowledge of divine truths by inspiration? The apostles had, so their *learning* was not acquired, but infused. These extraordinary and miraculous gifts having long since ceased, it is vain for any

May we not conclude, then, that the exsumptuously [illegible] are utterly unqualified, and that he will never assist them in it nor reward them for it. Indeed, persons will cry out and fall down at the preaching of these sort of men, as well as at the preaching of some others; but this with me is so far from being a seal of their divine mission, that this very thing, among others, makes me very suspicious that in the strange bodily emotions, screamings, roarings, and falling down of many persons, religion is very little, if any thing concerned.

Upon the whole, then, would it not be better for such to keep within their own line, and devote themselves to their own vocation? Is not the way that they are in attended with danger to others as well as themselves? Of the unlearned and unstable we read, that they wrest the Scriptures to their own destruction. And may they not also do so to the destruction of others? And if the blind lead the blind, I need not say what will be the consequence of that. One would be ready to wonder, that people so highly privileged as they are in this land should be so fond of such teachers and follow them as

they do; and yet, it need not seem so strange to us either, when we read and rightly consider what we have in John: 'I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.'

Some of the greatest men that ever God employed in this holy work, have been ready to sink under the apprehension of the insuperable difficulties with which it is attended, and would not dare to be invested with it, until they knew that the Lord sent them. And this is what I advise, that you see that your call to this work be clear, as that alone which will bear you out and justify you in its right conception. Use your best endeavors, then, to accomplish yourselves for this work, and see that you be in some measure qualified, before you enter upon it. Let us see to it that no wrong aims and designs are infused, to the corruption of our prayers. We must not implore Christ for ministerial abilities to promote our fame and advance ourselves, but to advance his name and glory. We should desire to receive from him, with a pure and upright motive, to employ all for him. Nothing should be so dear to us as the glory of Christ; and our grand object in entreating of him ministerial gifts and qualifications should be, that we may be the more capable instruments of its promotion. Wherefore, with inflamed desires, let us beseech him to enrich us with suitable measures of ministerial gifts and graces, with earnestness and importunity. Let us implore of him to strengthen us with might by his Spirit in the inner man, to the faithful discharge of our duty.

THE RECORDER.

BOSTON: THURSDAY, MAY 21, 1846.

ANNIVERSARIES IN BOSTON.

SUNDAY, MAY 24.

7 1-2 o'clock P. M. *American and Foreign Sabbath Union.* Sermon at the Tremont Temple, by Rev. ALBERT BARNES, "On the importance of the Christian Sabbath to Young Men."

MONDAY, MAY 25.

3 P. M. *Massachusetts Bible Society,* business meeting, Central Church, Upper Vestry.

4 P. M. *Massachusetts Bible Society,* report and addresses, Central Church, Winter street.

4 P. M. *American Tract Society,* business meeting, at their Rooms, No. 28 Cornhill.

7 1-2 P. M. *American Education Society,* report and addresses, Tremont Temple.

6 P. M. *Boston Seaman's Friend Society,* business meeting, Upper Vestry, Central Church, Winter street.

TUESDAY, MAY 26.

8 A. M. *Massachusetts Society for Promoting Christian Knowledge,* business meeting, Counting Room of Benj. Perkins & Co., 100 Washington street.

10 A. M. *Prison Discipline Society,* report and addresses, Tremont Temple.

10 A. M. *American Sunday School Union,* reports and addresses, Tremont Temple.

7 1-2 P. M. *Massachusetts Home Missionary Society,* reports and addresses, Tremont Temple.

4 P. M. *Pastoral Association,* Central Church, Winter street. Sermon by Rev. NEHEMIAH ADAMS.

7 1-2 P. M. *American Unitarian Association,* public meeting, Federal street Church.

10 1-2 A. M. *Massachusetts Home Missionary Society,* business meeting, Committee Room, No. 5 Cornhill.

WEDNESDAY, MAY 27.

10 A. M. *Boston Seaman's Friend Society,* report and addresses, Tremont Temple.

12½ P. M. *American Doctrinal Tr. Society,* annual meeting, Benj. Perkins' Counting Room, 100 Washington St.

3 P. M. *Massachusetts Colonization Society,* report and addresses, Winter street Church. Business meeting, 26 Joy's Building, 12 M.

3 P. M. *Society for the Promotion of Theological Education at the West,* business meeting, Tremont Temple.

5 P. M. *Convention of Congregational Ministers of Massachusetts,* at the Common Pleas Court Room.

7 1-2 P. M. *American Tract Society,* report and addresses, Tremont Temple.

THURSDAY, MAY 28.

10 A. M. *Mass. S. S. Society,* business meeting, Tremont Temple.

11 A. M. *Convention Sermon,* Brattle street Church, by Rev. ALVAN LAMSON, D. D.

11 A. M. *Ladies' Society for the Promotion of Theological Education at the West,* annual meeting, Mount Vernon Church. Addresses by Rev. Dr. OSGOOD of [illegible]

3 P. M. *Mass. S. S. Society,* report and addresses, Tremont Temple.

7 1-2. *American Board of Foreign Missions,* report and addresses, Park street Church.

FRIDAY, MAY 29.

4 P. M. *American and Foreign Sabbath Union,* business meeting, Old South Chapel, Spring Lane.

DR. STOWE'S REPLY TO MR. PHELPS.

LETTER VI.

WALNUT HILLS, CINCINNATI, May 8, 1846.

REV. A. A. PHELPS. *Dear Sir:*—The grand fundamental reason why organic social wrongs are not treated just like individual sins, is, that society being what it is, and the laws of mind being what they are, it is impossible to effect great social changes in a moment, and they are beyond the power of individual effort. There must be time allowed to bring them about. The actual, overt, avoidable wrongs must cease immediately; and the legal relations must be changed so soon as the changes can be effected; and while this process is going on, the legal relation must be *tolerated.* Now to *tolerate* and to *sanction* are two very different things, though in these discussions on slavery often confounded. The pope of Rome *tolerates* protestant worship at the Prussian embassy within the walls of his capital; but the poor old bigot would weep whole pails full of tears (popes and popish bishops are master hands at *weeping,* if we may believe their official documents) at the very idea of *sanctioning* protestant worship anywhere. To apply this principle to the subject of slavery. All the actual, avoidable wrongs which the master has power to inflict on the slave, he must abstain from at once and forever—and the legal relation he must get rid of as soon as he can with due regard to the highest interests of all concerned—or he is not fit to be a member of any christian church. The church can never in any circumstances *sanction* slaveholding without gross dereliction of duty; it can merely *tolerate* it for a time, while in its state of evanescence, while *in transitu* towards freedom. This I understand throughout to be the scriptural view; and if our missionaries among the Indians have any different views, I hope they will be better instructed.

TERMS OF CHURCH MEMBERSHIP.—I see no occasion to swerve at all from my position, that evidence of true piety is the sufficient and only proper ground of church membership. It is the only ground required in the N[illegible] Platform (Chap. 12 as published in Mather's Magnalia); and the Presbyterian Constitution adopts the same principle. It is only in the *appointment to church offices* that anything more is required either by the Cambridge Platform, or the Presbyterian Book, or the Bible. I have never yet seen a plausible argument, from scripture or any other source, against this principle in relation to the reception of private members to the church; nor can I conceive of one. What! is the church on earth to be a *selection* out of *Christ's elect?* a sort of christian *haut ton?* I think not; and whoever practices on such a principle, in my opinion practices wrong. A real christian may be put under discipline and temporarily suspended from church ordinances for a specific offence, and I take an offence to be just what the Presbyterian Book declares it to be, in the passage you quote. An applicant for church membership, also, is subject to the same rule. If he be guilty of any offence at the time of his application, his reception must be delayed, even if there is evidence of true conversion, till the offence is inquired into and the scandal removed. As to each particular case, the minister and the church, where the application is made, are the only proper judges. If we think they judge so far habitually wrong as to forfeit their character as a christian church, we can withdraw from them. In my judgment the Cherokee and Choctaw mission churches have not thus forfeited their character as yet. The memoir of Catharine Brown shows the style of piety that prevails among them; and Christ has not yet forsaken them, nor should we. The wrongs which exist among them we must try to correct; and if after all effort, their entire reformation prove hopeless, we must withdraw. But thus far, I have full evidence that the missionaries have been faithful and laborious, and been guilty of no fault but such as are universally incident to poor human nature; and that they as yet deserve commendation and not censure. As there is increasing light on the subject of slavery, they must avail themselves of the light, and themselves walk, and teach their churches to walk, as children of the light.

All I insist upon is this, namely,—that the nature of these complex social wrongs, and the Bible method of dealing with them, being such as I have explained—ministers and churches must have discretionary power to deal with them as the interests of truth and righteousness in their particular fields require. If our missionaries in India find it is better to receive to full communion those only who have received light enough to renounce all forms of caste—very well—let them do so—I would be the last to make objection. If our missionaries among the American Indians should judge it best to receive no one to full communion who retains any connection with slavery—very well, I would sustain them in it with all my heart. Neither caste nor slavery would I have tolerated at all, even for a moment, except in the way and only to the extent stated in the first part of this letter. Yet I would prescribe for the missionaries, East or West, no other general rule of church membership than satisfactory evidence of true piety; not as I value my allegiance to Christ would I impose any other rule upon them. Should you ask what I would do with a thief, a drunkard, or a pirate, who, continuing such, gives evidence of piety? I would reply, the question is absurd—the case is impossible. I might as well ask you whether you would eat a beefsteak for dinner if it was a ram's horn. If any one thinks it as impossible that slaveholders, in some cases, continuing such, should give evidence of piety, as a thief, a drunkard or a pirate; I can assure him he is very much mistaken as to the matter of fact. Yet if any one is a slaveholder voluntarily, needlessly, and intends to remain so; I can have very little confidence in him as a christian; and I do not regard the alternative of property or no property, of wealth or poverty, as constituting any necessity on the part of the slaveholder. Nothing short of a bill of sale from God the creator can authorize any human being to hold, regard or use a fellow human being as a chattel or property; and whoever does this without such warrant is guilty of the worst kind of robbery, as I understand the divine law. It is those only who stand in the legal relation of slaveholder without being guilty of this crime, that can give satisfactory evidence of piety, or are to be for a moment tolerated in the christian church. The *chattel-principle* in human beings, as now defined, understood and practised upon in these United States, finds not the least shadow of *toleration,* much less of *justification,* in the law or the prophets of the Old Testament; in the gospels or the epistles of the New.

Our Savior's golden rule, *whatsoever ye would that others should do to you, do ye even so to them,* renders it impossible for any christian to be a slaveholder, except in circumstances in which he would be willing *mutatis mutandis,* to be the slave himself. Do you ask, how many of the cases of slaveholding in the United States or among the Indians are of this sort? It is impossi- [illegible] not one in a hundred in the United States, nor one in fifty among the Indians; yet such cases do exist. If it is only slaveholding *in transitu* that is to be tolerated; I suppose some will be disposed to ask, how long time will the *transit* take? This must be different in different circumstances. In the Roman empire it must have taken a generation or two to get rid of it entirely; but in Kentucky and Western Virginia, if the people had a mind to the work, it might all be done before the year 1850; in some other parts of the United States it would take longer; but if all were disposed to do right, the present generation might witness the passing away of the last vestiges of slavery from our land.

You call my principle a *popish* one. It must be for the same reason that Unitarians call the doctrine of the Trinity *popish;* namely, because they dislike it, and Roman Catholics receive it. But my principle the Roman Catholics do not receive. My principle is not that *the end justifies the means,* or that *we may do evil that good may come;* I insist that in all circumstances we are to follow exactly the spirit, the principles and the precepts of the Bible, just so far as we know them. Is this *popish?* This is not a doctrine of popery. Your talk about "welcoming slavery to the church!" "kissing it," etc., as applied to the American Board, seems to me to be small. I have before now received tobacco chewers to the church, not because I considered tobacco chewing a christian grace, or had any complacency in it, or would "kiss" anything that was within a mile of it;—but because I loved the men and had confidence in them as christians, notwithstanding that loathsome, disgusting, and I think, *wicked* habit. I am perfectly willing to regard the fact of slaveholding as *prima facie* evidence against a man, not to be set aside without rigorous examination on that particular point; and on this principle I always manage my own church affairs.

THE AMERICAN BOARD.—It was my intention to express myself fully on the appropriate object and sphere of the missionary work; but as I coincide entirely in my general views on this topic with the sentiments of the report and Dr. Anderson's sermon at the ordination of Mr. Webb, I will not vex my aching nerves with any further writing just now. I will only say, that the missions of the American Board have been conducted [illegible] of divine revelation, as [illegible] which have ever existed; that they have excited the admiration of the most enlightened portions of christendom, and conferred unspeakable blessings on the heathen world; and though all this should not screen from animadversion their mistakes and failings when they commit any, it ought to secure for them, and will secure for them, respectful and courteous treatment, from all who have the feelings of christians or the manners of gentlemen.

CONCLUSION.—I have now done for the present, and bespeak your candid and charitable consideration of what I have said. Writing, as I have been obliged to do, at broken intervals and generally in severe pain from neuralgia, reading your letters only a few sentences at a time; not being able to take copies of my own, and not seeing them till two and sometimes three weeks after their publication (such are the confusions of our mail routes at present), I am sensible there must be imperfections, omissions and perhaps repetitions. I hope the general principles have been made plain to the discriminating judgment, even though some blunderings should be detected in the details. As to style, I have just said right on what I had to say, in the shortest and plainest way I could; knowing I was writing to one who is not in the habit of mincing his words, and who would regard more the things said than the way of saying them. I hope I have not in any instance been disrespectful, unfair or unkind towards yourself. It has been my desire and endeavor to avoid these faults, unhappily so common in discussions of this subject; as I think you endeavored to avoid them in your letters to me.

May the good Spirit of our God fill us with all knowledge and spiritual understanding, and make us perfect in every good work to do His will, working in us that which is well pleasing in his sight, through our Lord and Savior Jesus Christ. Amen.

Respectfully your friend, C. E. STOWE.

New York Anniversaries.

CORRESPONDENCE OF THE RECORDER.

SEAMEN'S FRIEND SOCIETY.

This society held its annual meeting at the Tabernacle on Monday evening. The house was filled to overflowing,—a fine body of sailors occupying a part of the gallery.

An abstract of the annual report was presented by Rev. J. Spaulding, which was published in our last paper.

Rev. Mr. Adams, Seamen's Chaplain at Havre, moved the publication of the report. In respect to the conversion of seamen, he said, the sailor has a heart—is a man like ourselves. A creature of impulse he is easily tempted, and his progress in sin may be more open and rapid than that of others, and leave upon him more evident tokens of perdition, yet he can be touched with household memories, and, even in the midst of his guilt, if you approach him as a christian, he will turn to you with relenting confession and promise of amendment.

Mr. Adams gave a number of reasons for increased exertion for the salvation of seamen. You have done too much, said he, not to do more; they have a right to expect great things, from what they have already received. Besides, other nations are doing nothing; if we except England, no other nation is doing anything for them, and she operates only on her own sailors, yet there are two millions on the ocean, half of whom we should undertake to supply with religious instruction. Much do they accomplish for us. Our knowledge of geography, our commerce, our diplomacy, our philanthropic efforts in other lands, all depend upon their labors. And O how many are in league against them! what woes they suffer at sea, and on shore. We are apt to look with romantic emotions upon life at sea; we forget the wearisome night-watches, the storms, the wreck, or the burial, away from the associations of home, without a sympathising heart, without grave or monumental record.

Mr. Clark, a Boston sailor, spoke of the change which had taken place in the public estimation of seamen. Before the establishment of this society, there were none to care for them—neither foreign nor home missions reached them, they were outcasts from christian sympathy. Yet there are great encouragements to labor for them; they are not gospel-hardened, and they are accustomed to obedience—a command is right to them because the captain gives it, and when the requirements of the gospel are presented, they are ready to yield prompt obedience to the Captain of salvation.

The concluding address, a brilliant and powerful effort was made by Dr. Tyng. This anniversary, said he, I consider one of the most interesting of the series which has now commenced. 'Tis an occasion of solemn importance, whether we look at the depth whence the sailor is to be raised, or the triumph that God may produce in his elevation. Though we may take up the swords of David, and say of our commerce, "There go the ships"—to every clime; we are compelled to add, "There is leviathan," [illegible] on the shore.

Such was the case almost universally till within a few years, yet even then occasional instances here and there foretokened the richer results which we behold.

It was but a few weeks after my own conversion and while yet a babe in the things of Christ, that I was called by the christian sympathy of a lady to visit the bedside of a dying sailor. I conversed with him of his soul, and of the Savior; but he seemed so stupid, that I doubted if it were possible to convey a single thought to his mind. Day after day, for weeks together, did I thread the narrow path to his abode, to pour into his ear in the feebleness of my youth, the truths of the gospel; and never shall I forget the joy of that morning when the spirit of life burst upon the poor boy's soul. I left the place—weeks passed, and I supposed the poor sailor must be dead. I returned, and my first evening was spent at a prayer meeting of the congregation, where I saw in the dark of the summer evening a poor man rising to speak, with a deep cough and emaciated countenance, yet the first sentence seemed to possess an eloquence, a depth of christian experience and fervor, that astonished me. I knew not who it was till, as he proceeded, the voice became familiar; it was Daniel Waldron, the sailor whom I had taught.

O there's a power, the living energy of the Spirit of God, when he is pleased to manifest himself, that can constrain the heart and affections; and now such blessings have been exhibited in multitudes, till of the two million sailors that roam the deep, 60,000 have taken a stand as religious men.

I do not regard the skill displayed in modern warfare as any evidence of advancing civilization; and, though I rejoice that, if it be needful, our sailors will become the bulwarks of our national defence, I would protest everywhere and always against the principles that would make them the mere tools of ambition. Sailors were not made to be killed for the sport, or even for the defence of nations; but to be the carriers of commerce and christianity to the world.

AMERICAN TRACT SOCIETY.

This society held its anniversary on Wednesday of last week, and was attended by an overflowing audience. Addresses were presented by Mr. J. M. [illegible] Stevenson of Ohio, Rev. Mr. Turnbull of Connecticut, Rev. Mr. Hengstenberg of Russia, and Drs. Adams and Tyng of New York.

From an abstract of the annual report, we learn that the receipts of the year have been $153,916; the expenditures have just equalled the receipts. The publishing department has been successfully prosecuted. It has employed 135 colporteurs and expended $15,000 on the foreign field.

The address of Dr. Adams was replete with classic beauty and glowing eloquence. He began by describing the monument to Guttenberg, the discoverer of printing in Strasburg; a noble figure with a printing press at his side, and, on the sides of the pedestal, tableaux representing, in his relief, the results of his discovery. On one are the forms of eminent modern scholars, poets, and philanthropists. On another, the champions of civil liberty; among which are conspicuous, Washington, Franklin, Hancock and Adams. On a third, is the figure of philanthropy knocking off the fetters of a slave, and on the fourth christianity giving the representatives of all nations the word of God. It was a noble conception, illustrating the influence of the art upon the literature, liberty and salvation of mankind.

Dr. A. proceeded to speak of the unsuccessful attempts of the early reformers. But when Luther stepped out from the convent with the Bible under his arm, Providence had provided the press, and before he died, Luther beheld 50 millions embracing the reformation.

The great struggle of this age is for religious liberty, and the governments of Europe know that wherever that principle is triumphant, civil despotism must fall; hence their jealousy of the press; it is watched on as a dangerous machine, and books are contraband goods. The boatmen as you enter Italy ask you if you have any books to conceal, and the custom house officer takes your very Bible from you.

The reformation in Europe is an unfinished work, both as to extent and character; but it is progressing with renewed vigor. The Geneva Evangelical Society has been recently organized in the very house that Calvin occupied, and its system of colportage adopted after the model of the 16th century. In no other way can we reach some parts of Europe; we are not permitted to preach in all places, but humble men in the character of colporteurs do even penetrate. Lately, the societies of Nismes, Bordeaux, Toulouse and Geneva, all employ colporteurs, and it is through them that this society acts in Europe.

And France deserves our sympathy and efforts. Her Huguenots and Albigenses suffered for us; her names are on all our land, from Montreal to the Sault St. Marie, and down the great valley to Louisiana; in our battles her soldiers have fallen. God speed those who labor for her evangelization.

Dr. Tyng read a letter from Hon. J. M. Berrien, who had expected to be present at the anniversary; and made a short and brilliant address, in the course of which he exhibited the Chinese edict of toleration, printed in gilt letters on vermillion silk, and contrasted the course of the emperor of pagan China, with the intolerant policy of nominally christian Italy.

AMERICAN COLONIZATION SOCIETY.

This society held its annual meeting in the Tabernacle on Tuesday evening. The annual report was presented by Dr. Reese. The receipts of the parent society were $56,458. Amount collected in the state of New York about $14,000. A supply ship has been recently sent to the colony to relieve the wants of the 756 recaptured slaves taken from the Pons.

By the census, lately published it appears that there were in Liberia, in 1843, 16 day schools, having 562 scholars, 23 churches, 13 Methodist, 8 Baptist, and 2 Presbyterian. Three are native chapels, belonging to the Methodist mission; total population of the colony, 2390; 1474 communicants in the several churches.

Total number of emigrants, down to Sept. 1845, 4456; sent out by the Am. Colonization Society, 4174—by the U. S. Government, 286. Emancipated from slavery in view of their emigration, 2290—purchased their freedom in order to go 97—free born, 1687.

There are 11 settlements on the coast of Africa; Monrovia is the seat of a government organized and maintained by emancipated slaves. The colonists have a high school, a manual labor school, various benevolent institutions, and the services of literary and professional men of their own race.

The report having been read, Mr. Seymour, a colonist, attired as an African chief, was introduced to the audience and explained his equipments and trinkets. He went out originally from Hartford, and had returned for his family. Speaking of the duties he had been obliged to perform, he said he had been at the same time member of Congress, justice of the peace, captain in the militia, and minister of the gospel.

Dr. Lugenbeel, colonial physician, next addressed the meeting; he presented to the audience a bright little boy, a re-captured slave, and gave some account of the Pons, and its captives.

Rev. Dr. Winans, (Methodist) spoke of the difficulty of mingling the two races, or of their trade, and evangelizing the continent of Africa.

The meeting was further addressed by Rev. Dr. Tyng of New York, Rev. Mr. Latrobe of Baltimore and Dr. Parker of Philadelphia.

FOREIGN EVANGELICAL SOCIETY.

This society held its anniversary on the same evening. The report was presented by Dr. Baird. During the year the society have employed a missionary in Stockholm, a colporteur in Saxony, and in the year ensuing hope to do something for the cause of evangelical piety in Poland and Russia.

For the present, France is the principal field. They have remitted 52,000 francs for the support of sixty colporteurs of the Geneva Evangelical Society, supported some preachers, and are educating several young men for the ministry. They have also sent about $2,100 to the Waldenses, for the support of pastors and rebuilding desolate churches; $300 to Spain, for the distribution of books; $1,000 to the Grand Ligne Mission in Canada, and supported an American chaplain at Valparaiso.

Rev. Dr. Pohlman of Albany, said that the christian world was in a state of transition. The prophecies concerning Rome seem near their fulfilment. We believe that her deep seated power is to be overturned after a mighty struggle like that now approaching; if the result is to be for the honor of God, and the welfare of souls, we must not only say "thy kingdom come," but act with united hearts for the accomplishment of that consummation.

To prepare the church for the approaching conflict is our object. The path to the conquest of the world lies over nominal christendom; it must be purified and fitted to co-operate in the conversion of the pagan world. We see, indeed, much of the art, refinement and wealth of Europe; but we witness also a vast amount of ignorance of that only science which teaches men to live happy and die triumphantly. Popery has concealed the Bible, we seek to bring it forth from its concealment. Popery applies to the Fathers, and decrees of the church; we to the one rule of faith and duty. Popery works by the arts of the schoolmen, we by the word of God. By this we believe the man of sin is to be destroyed. Yet the battle will be bloodless; the truth mighty and irresistible, will be our only weapon. We will scatter the word of God as on the wings of the wind, and the divine glory shall be displayed, and salvation descend upon the multitudes that now sit in the darkness of superstition, enveloped as with a cloud of spiritual death.

There is also a pseudo-protestantism which in Germany has charged itself with the task of unnerving the truths of scripture, driving Christ out of christianity and the Holy Spirit out of the holy scriptures. This error we must meet and overcome by the simple text of the gospel, presenting the great doctrines of justification by faith, the influence of the divine Spirit and the atonement of the Redeemer.

Rev. Mr. Wolff gave a sketch of the operations of the Canada Mission Society, and Mr. Adams presented some indications of the increasing religious interest in France. Infidelity he said was evidently declining, and there was a constantly increasing call for evangelical preaching, both in Catholic [illegible], and among the Socinian protestants, so that it had been impossible to avoid preaching to the people. One young man came twenty miles on such an occasion.

Mr. A. spoke of the energy and activity of French mind, and the zeal and power of that nation, if converted, for the evangelization of the heathen. We owe that people a great debt. The Huguenots suffered for us and for mankind. Let us feel that we owe sympathy and prayer to those who are now coming out of darkness, willing to suffer persecution for the glory of Christ. When Napoleon's army arrived in sight of the Pyramids, he pointed to them and said, "The Pyramids! Soldiers, centuries are looking down on us from the pyramids!" Ah! eternity is looking down upon us, and souls are calling upon us for action and for prayer. Let us not deceive them.

Rev. Mr. Andrews of Troy and Dr. Cox also made addresses.

AMERICAN ANTI-SLAVERY SOCIETY, (Old organization.)

This society met in the Tabernacle Tuesday Morning, W. L. Garrison presiding, who stated, that as there were here no religious forms, none would be called on to lead in prayer—an opportunity would however be offered, for any one who cared to pray. A pause was made, but none arose. After about ten minutes delay, the treasurer's report was called for. Receipts of the society for the year, $6,769—expenses $6,159. A report was read also from Edmond Quincy, and letters from Mr. Childs and Hon. Mr. Giddings.

C. C. Burleigh was the first speaker. He has a natural horror of barbers, and wears his grisly beard like a veritable Turk. His address however was forcible and eloquent.

Garrison was as amiable as usual. The church was a synagogue of Satan, a cage of unclean beasts, the state not republican and the church unchristian.

He was quite out-Garrisoned by Parker Pillsbury, who resolved "that this society rejoices in the present declining state of American religion, inasmuch as it voluntarily comes forth to baptize and to sanctify slavery, which Mahommedism abolishes, and catholicism condemns; and that it will endeavor to warn the world, particularly the so called heathen portion of it, against its influence, especially as being extended by the American Board of Commissioners for Foreign Missions, where definitions and defence of slavery have proved the depravity of that body, to be unparalleled in the history of the nations they are laboring to convert." He also raved about the religious press, said he preferred the New York Herald to the Evangelist, a fact which no one doubted.

Brother Abby Kelly, now Mrs. Foster, labored hard to raise an excitement, but her audience waned; and at the cry of fire adjourned in confusion.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

This society held this anniversary in the Tabernacle, Tuesday, 3 P. M., Arthur Tappan, Esq. in the chair. Prayer by Rev. Mr. Wright. Report by Rev. A. A. Phelps, who mentioned the names of about fifty anti-slavery newspapers, showing the progress of the cause, proof that anti-slavery is not dying.

L. Tappan, Esq. read a series of resolutions, one, commending the family of the Rev. C. T. Torrey to the sympathies of abolitionists and mentioning a letter from Captain C. Stewart, offering to take Mr. T.'s place in prison, if the Governor of Maryland would consent.

Rev. Mr. Ward, (colored,) spoke with considerable eloquence on the political and educational effects of slavery, and in the minds of all his auditors forever refuted the ignorant assumption of the mental inferiority of his race.

AMERICAN BIBLE SOCIETY.

This society held its anniversary on Thursday morning, Chancellor Frelinghuysen presiding, and in a short address he alluded to the death of Gov. Smith, the late president, and spoke of the peculiar character of the society, American, as its name implies, charging itself with the supply of our own people with Bibles; a people self-governed, and for that reason peculiarly needing the word of God. [illegible] for the year were $197,367, being an increase of $30,715 over those of the preceding year; and that the issues of Bibles and Testaments during the year amounted to 483,874 copies. The Bible for the blind had been stereotyped, a new pocket edition of the Bible and a Portugese testament also prepared. Grants had been made to armed and merchant ships and whalemen, to steam and canal boats, books sent to the West Indies, South America, Oregon, West Africa, Spain, Ceylon, Siam and China; and appropriations made for publishing Bibles abroad, in France, Switzerland, at several mission stations; and at Constantinople, for an edition in Hebrew Spanish, and another in Hebrew German, for the benefit of the Jews, former editions being exhausted.

Rev. Mr. Butler of Mass. endeavored to show that the Bible was one of the necessaries of life. Where it was quite unknown men were but the living dead! In papal countries, where its truths were greatly perverted and concealed, the people looked like those who breathed a poisoned atmosphere. We never yet had seen a perfect state of society, but we owed to the Bible all the moral health and vigor we enjoy, as well as every institution that made this world a tolerable place to stay in. Speaking of infidel philanthropists, he said, whenever they undertook to do good they were obliged to take the principles of the Bible, however they might pervert them. It reminded him of a debate in his boyish days on the comparative importance of wood and water. Said one of the disputants, we need water to turn mills, water fields, and support life; but we could spare wood. We could have brick houses, and stone floors, and iron doors, and if we must have a fire, we could go along shore and pick up sticks. It was so with infidel philanthropists. Every one *must* occasionally have a fire, and as they have rejected wood they are scattered along shore, a shivering company, picking up sticks! Mr. B. spoke also of the great destitutions among us.

Addresses were also made by Rev. Mr. Adams, Dr. Parker, Rev. Mr. Melborne and Dr. Tyng.

AMERICAN HOME MISSIONARY SOCIETY.

This society held its anniversary on Wednesday evening, May 13th, at the Tabernacle, Henry Dwight, Esq., presiding. The report stated that the society has had in its service the past year, 971 ministers, in 26 different States and Territories; 638 preaching in single congregations, and 288 in larger fields.

Number of Sabbath school scholars, 76,700—of temperance pledges, 135,000—28,000 more than last year.

Additions to the churches.—On profession of faith, 2,272; by letter, 3,039.

The balance in the treasury, April 15th, 1845, was $3,083,70. The receipts of the succeeding twelve months have been $125,124,70; making the resources of the year, $128,928,40.

The amount due to missionaries, at the close of the last year, was $12,164,64. There have since become due, $126,893,88; making the liabilities of the year, $139,058,52.

Of this sum, $126,193,15 have been paid. The remainder—$12,865,37—is still due to missionaries.

Towards cancelling these claims and meeting the additional pledges to missionaries, amounting to $58,208,17—there is a balance in the treasury of $2,735,25.

The amount pledged is more than $7,000 greater than at the last anniversary; so that a much larger increase of receipts will be indispensable, the coming year, to sustain the society. And there are specific and imperious calls upon the society for, at least, one hundred additional laborers, to be sent immediately into sections of the country described in detail, in the report; and *as many more,* at least, could be advantageously located, during the year, if the men and the means of their support were under the direction of the society.

Rev. S. W. Fisher of Albany, presented the following resolution:—That the fact that this is our country, imposes upon us a peculiar obligation to send the gospel to every part of it.

The order of christian effort was fixed by circumstances; neither our families, nor our country are to exhaust our exertions, but they have claims upon us superior to those of others; and by meeting these first, we lay the foundation for more extensive labors. Mr. F. proceeded to speak of the rapid growth of the country, its peculiar dangers, and the necessity of vigorous effort on the part of christians. The advocates of error were prepared to rival the labors of christians, and demanded their constant exertions to stay the tide of delusion that is sweeping over us.

Rev. S. W. S. Dutton and Rev. Mason Noble addressed the meeting, and were followed by Rev. J. J. Miter, of Milwaukie. He had travelled 1600 miles to meet this society; a journey half as long as that of the Mayflower, though not as adventurous. Everything indicated that ere long the destinies of this nation will be controlled by the West. We ought to look at the fact boldly, for it must soon be met. The eastern churches should make it their first effort to send through the whole continent the institutions of christianity. They were able to do it, and the results of missionary efforts were proof of the saving efficacy of such institutions. If the standing army of missionaries were kept in the field, they would decide the great conflict between the Roman and the descendant of the Anglo-Saxon. They were worthy of all confidence and support, they were establishing New England at the West, a church without a bishop—a State without a king. The speaker concluded by an eloquent eulogy upon Dr. Beecher.

AMERICAN BOARD OF FOREIGN MISSIONS.

A meeting in behalf of the A. B. C. F. M. was held in the Tabernacle on Friday morning, May 15th. A statement was presented by the secretary, and addresses delivered by Dr. Wyckoff, Mr. S. W. Williams of the China mission, Rev. Mr. Gleason, formerly of the Choctaw mission, and Rev. S. W. Fisher.

Mr. Williams said, that though Mount Zion was desolate, the feast of the *Tabernacles* was still kept every year in such places as this. When, in China, he had read the reports of these anniversaries, he had wished for a vast photographic machine, to give a full view of the height and depth of the woes and degradation of pagan lands. But China was the most ancient and civilized of all heathen nations. Their authentic history reached within 300 years of the flood, and as for their numbers, there were in 1812, according to the census taken for government purpose, 360,000,000. When the American Board had been in existence 34 years, they had not printed, in all languages, enough to supply the people of China each with a single page; and all the Bibles which the American Bible Society have published, would only supply one family in 18 in that empire!

They were an industrious and peaceful people. With two exceptions they had made no aggressive wars, though they had settled and annexed every thing near them. The emperor, of whom he would speak with becoming reverence, holds a despotic power, but rules with paternal government. There is no standing army, no aristocracy. Their literature is extensive, but worthless—the literature of a nation industrious, but without genius.

Mr. W. then spoke of the religion of the Chinese, and exhibited several Chinese idols. One of them, styled the "The King of Heaven," not much respected"—another derived from the Catholics "The Queen of heaven," or "Holy Mother," not their gods. They worship idols merely to have another anchor out to windward. They think there may be something in it, and pray to all the gods they hear of, so as to be on the safe side. I once saw a statue of Napoleon among their deities, whom being a good looking personage, they thought it might be of some use to worship. Their real religion is the worship of ancestors, who, they suppose, care for them in the next world. In this, they are educated; the youngest child is the priest of the family. They have an anniversary to which they come, some 250 miles, to worship at the tombs of their fathers. When one dies away from home, they will invoke his spirit to return. They are careful to build and beautify their burial places, that they may be a credit to the family.

This edict said he, (which hung before the audience,) should not be mistaken. It grants toleration to such christianity as the emperor has seen. The "worshippers of the Lord of heaven," as the Catholics call themselves, are quite numerous in the empire; they worship ancestors like their countrymen. When another race of christians has been trained who will resist the idolatry then, we must expect persecution. It is Satan's empire, and he will not resign it without a struggle.

The speaker said, that though we had been accustomed to regard the Chinese as subjects rather of ridicule than of sympathy and effort, there were many encouragements to labor for them. They have never yet sanctified vice nor offered human sacrifices. As for infanticide, with which they have been charged, most of the stories are groundless. A cart to pick up dead infants in Peking (which some travellers have told of) would be as great a wonder as in New York. In the single province of Hoh Kien, near Amoy, infanticide was common; about 33 per cent of the female children were killed. The people are poor, and many of the males emigrate. As they do not take women with them, it is often difficult to provide daughters with settlements; this is the excuse for infanticide.

American Education Society.

Abstract of the Thirteenth Annual Report, prepared for the Boston Recorder.

The report opens with a reference to the period of thirty years, equal to that of an entire generation of the human race, which has elapsed since the society went into operation. The decease of officers and members of the society within that period is noticed; and likewise the number of original members and directors who still survive. A brief survey is taken of the more obvious results of the society's labors, from its organization to the present time; embracing a statement of the gross amount of receipts—nearly *one million and one hundred thousand* dollars; of the number of young men assisted—*three thousand six hundred and eighty;* of the number—about *one hundred*—who have gone as missionaries to the heathen, &c.

Operations of the past year.—The directors are happy in being able to report that the encouraging anticipations, with which they entered upon the labors of the year, have for the most part been fully realized. They have the satisfaction of reporting, for the first time since 1828, that the society *has no debt.* At the close of the last year, the debt had been reduced to $7,630,11. This amount, with a further sum of $279,50 for interest on the same, making a total of nearly eight thousand dollars, the directors have found means to apply, during the year, to the removal of this protracted cause of embarrassment; and in doing it they have not been under the necessity of departing from their previous resolution to take nothing for this purpose, if it could possibly be avoided, from the ordinary contributions of the churches.

Receipts and Disbursements.—These are first carried out in separate statements, for the Parent Society, and for the Central Am. Education Society at New York, in conformity with their respective treasurer's reports; and then the aggregate is given.

Receipts into the treasury of the Parent Society, for current use, during the year, $26,936,51. The balance in the treasury, reserved for current use, at the beginning of the year, was $2,108,62; making the total available means of the Board at Boston, $29,045,13.

Disbursements by the Parent Society $21,787,99, which is $5,148,52 less than the current receipts; leaving a clear balance now in the treasury of the Parent Society for current use,—no longer subject to any deduction for the payment of past arrearages, of $7,257,14. This balance is nearly equal to the sum for which, at the beginning of the year, the society was in debt.

Receipts of the Central Am. Education Society at New York, embracing the Philadelphia Education Society, the Evangelical Lutheran, &c., $12,411,58; which, together with a balance from last year of $2,036,96, gives for the available means of that society, $14,448,54.

Disbursements by the Society at New York, and the other societies who transmit through this channel a statement of their accounts, $13,036,81; leaving in their several treasuries a balance of $1,411,73.

Aggregate Receipts and Disbursements.

Balance on hand, for current use, April 30, 1845,	$ 4,145,58
Receipts during the year,	39,348,09
Total available funds,	43,493,67
Disbursements during the year,	34,824,80
Balance in the Treasury, April 30, 1846,	$ 8,668,87

Legacies.—These have amounted during the year to $11,277,79, having been increased beyond the average amount, by a legacy of $6,000 bequeathed to the society by the late Hon. Daniel Waldo of Worcester, Mass., and paid into the treasury by his executors, within a few months after his disease.

Loans Refunded.—The amount paid back the past year, by those who have formerly received assistance, is $2,973,59.

Number of Young Men Assisted.—The number of students assisted during the year is *three hundred and seventy-five;* being thirty more than were assisted last year. Of these *two hundred and thirty-eight* have been connected with the Parent Society; *one hundred and four* with the Central Am. Education Society, and *thirty-three* with the Education Society of the Evangelical Lutheran Church.

New Applicants Received.—The number received during the year has been *ninety-three; fifty-eight* by the Board at Boston, *thirty* by the Board at New York, and *five* by the Lutheran Society. This is almost double the number received last year; an increase which is doubtless to be ascribed to the encouragement produced by an improving state of the funds.

The number who have *entered the ministry* during the year, from the different theological seminaries, is *sixty-six.*

Of those assisted, one hundred and ninety-eight were theological students, one hundred and seventy-four in college, and three preparing for college.

They are distributed in the different sections of the United States as follows:

At institutions in New England, 219; in the Middle States, 102; in the Western States, 54.

Among their general remarks in the conclusion of the report, the directors say that everything so far as their knowledge extends is working successfully under the present plan. The experience of another year has added increased confidence to their belief that the system combines elements of great practical wisdom and utility. Continued and persevering exertions will be used to employ all its advantages for maintaining a strict and elevated standard of piety, talent and scholarship among the students. In proportion as this end is accomplished, the prosperity of the society will be secured, and its benefits as an agency for the salvation of the world, enhanced.

A REVIVAL AMONG THE CHOCTAWS.

Rev. Mr. Hotchkin, in a letter to a friend in Massachusetts, dated March 25, 1846, writes:—

"The prospects of our mission perhaps were never more prosperous than at the present time. *Revivals abound.* O it is wonderful to stand and see the salvation of God. And where shall I begin,—for I do not know where to end? Let me tell you that more than one-half of our school, in number, are praying children. The last thing I hear at night, and the first in the morning, is their voices in prayer to God. The seriousness commenced in January, and I do not see any disposition to relax or give up. This we esteem as an inestimable blessing. May the Lord give to each of them a new heart and a right spirit! Some in this vicinity have also within a few days reared the altar for prayer. One man in particular came out on the Lord's side last Sabbath. He began [illegible] 20 years ago—and was so employed through all the revivals in the old nation, and has some, since he came here—but has been very *intemperate* at times, and has wasted all his property. But if you had been at our meeting last night, you would have heard him pray. I hope the Lord will now make him his chosen vessel, to speak his word to this people. I have seen within a few weeks past, the most cheering evidence that the Holy Spirit is present with this people. At Mr. Porter's three weeks since, more than 30 came forward as anxious persons. *Children came leading their mothers. O what a sight that was!* Last Sabbath more than 30 more, at a meeting near Norwark station came forward. Eighteen young men, the oldest not over 30, were among the number.

"Last night at Spencer Academy, brother Gleason took his leave of that institution and of this part of the nation. At the close of the meeting he told the young men that he wanted to know how many were serious and had commenced a life of prayer, and were willing to be known as praying persons. Such he wished would come and shake hands with him, so that he might remember them particularly in his prayers. *Forty came forward immediately.* Now stop, and praise the Lord for his goodness! These as well as those in all our schools, are the hope of the nation; and all the schools in this part of the nation have been more or less blessed this winter. Brother Kingsbury at his last communion received to the church 18, ([illegible] whites but one) and these are fruits of the present revival. The cloud is still over us, and mercy drops are falling in many places."

For the Boston Recorder.

"A FUNNY PRAYER MEETING."

Christian reader, are your religious sensibilities shocked at this egregious misnomer? So are mine; and yet the other evening, after coming from a weekly church meeting, it was remarked by several persons, without any concert with each other, that they had had the "funniest prayer meeting they ever attended."

But what was it which made that meeting the "funniest?" It was this. A member, who is by no means distinguished for his steady attendance on that meeting, rose and proposed *the choice of a committee,* to inquire into the reasons why the meeting is so thinly attended. The motion was discussed, and though it was made with all seriousness on the part of the mover, the ludicrousness of the motion, especially as coming from such a source, together with the absurdity of the idea of *legislating spirituality into the hearts of a church,* by the choice of a committee for such a purpose, was quite too much for the gravity of sensible people, and caused that meeting to be spoken of as the "funniest prayer meeting" which its members had ever attended. AN OBSERVER.

THE AMERICAN BOARD.—At a meeting of the Woburn Association, held May 5, 1846, it was

Resolved, that we are unanimously of opinion that the course hitherto pursued by the A. B. C. F. M. relative to slavery, is not only lawful and expedient, but in accordance with the letter and spirit of the gospel, and ought to be sustained by the christian community.

Voted, that the above resolution be published in the Boston Recorder and New England Puritan.

JOSEPH BENNETT, Moderator.
B. M. FAY, Scribe.

DR. BUSHNELL'S ADDRESS, on our first page, has already been published entire in several of the public prints, and we could not do justice to ourselves or our readers without following the example. Nothing relating to popery has lately appeared, better fitted to instruct and interest the protestant reader, or to benefit the papal world. We trust that long before this Gregory XVI has read the epistle, with at least an inward conviction of its truth. Would that his miserable subjects might read and understand it too. We may add here, that some communications intended for our first page this week, are necessarily deferred.

REV. CHARLES T. TORREY.

In our last paper we announced Mr. Torrey's death. His trials and sufferings have ended, and all the efforts that have been made by his friends to procure his pardon, notwithstanding it was certain that he would go down to the grave, were unavailing. Slavery has no heart of compassion; *she delights in sighs, groans and blood.* It may interest the friends of Mr. Torrey to know that the church in Worcester, of which he was a member, *remembered him in prison and visited him.* We copy from the Worcester Transcript, May 12, Rev. Mr. Smalley's statement of his visit to Mr. Torrey.

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He is obviously in the last stages of consumption. As the season of the year is favorable, he may continue for some time, but it would not surprise me to learn by the very next mail that he has already left this scene of his trials. It has been a cause of wonder to some that his friends do not make efforts to obtain his pardon, and remove him to the North, that he may die in the bosom of his family. It is enough, perhaps, to say respecting this, that he has not strength to endure one half of the fatigue of a removal. I do not believe that with the utmost care he would survive a removal even as far as Philadelphia. Could he be removed from the prison to the kind attentions of some private family near, he might be rendered more comfortable. Where he is, he has perhaps all the comforts that could reasonably be expected. The warden and officers seem to be very well disposed towards him; and they were very ready to aid me in ministering to his consolation. But to be sick in a prison, with the prisoner's dress suspended over one's head, with no other attendance than can be afforded in the hospital of a prison, with no wife or mother or sister to smooth a pillow or throw an air of neatness around the sick room; with none but strangers to call upon for aid;—O, the picture need not be filled out in order to show us that it is horrible, beyond description!

His best friends will doubtless say that he has been exceedingly imprudent; but I found a number, who were the first to condemn his course, ready to express for him their deepest sympathies, and bade me bear to him their fervent prayers. I make no comments upon the facts I have stated, but leave each one to draw his own conclusions respecting a state of society and laws which incarcerate a man, and virtually cut short his life, for obeying the promptings of a warm heart in extending relief to the suffering and the oppressed. It will always afford me a melancholy satisfaction that I have been able to visit the poor and the prisoner, and mingle in his cup of sorrows, it may be but a single drop of consolation.

Yours respectfully, E. SMALLEY.

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THE GENUINENESS, AUTHENTICITY, AND RATION OF THE WORD OF GOD; by the of Bagster's Comprehensive Bible. New R. Carter. Boston: Charles Tappan, 114 W ington street.

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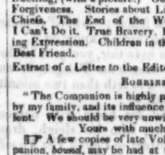

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REPORT OF THE LONDON QUARTERLY REVIEW.

Messrs. Jordan Wiley, 20 State street, have the last No. of this work, supplying some able articles on various subjects of interest to all thinking readers.

THE BURIAL OF MRS. JUDSON

At St. Helena, Sept., 1845; a piece of music written by H. S. Washburn, Esq. Composed by L. Heath. The symphonies and accompaniments by George Hewes. Boston: published by Oliver Ditson, 115 Washington street.

For the Boston Recorder.

MAKING PROVISION FOR PASTORS ANNIVERSARY WEEK.

MESSRS. EDITORS:—It is often the case, that gentlemen call on me to make inquiries respecting what provisions are made for the pastors visiting the city anniversary week. When they are informed a very few names have been handed in, they reply by saying, "it will not be convenient for me to take any one this year. My folks have gone into the country, or my friends are visiting us, or my house is being painted," &c. &c.

Now to obviate the difficulty, if all who have the means, and are so disposed, when they cannot receive clergymen at their houses, if they would hand in a few dollars in money, good boarding places may be found for two or three days, and much unpleasant feeling would be prevented in the pastors as well as in myself.

Yours, C. C. DEAN, 13 Cornhill.

GENERAL Z. TAYLOR.—Gen. Taylor, the commander of the army at Rio Grande, is a Kentuckian by birth, was born in 1790, and is now 56 years of age. He entered the army as lieutenant, in 1808, and at the commencement of the last war, had risen to the command of a company. In 1812, for his gallant defence of Fort Harrison, President Madison conferred on him the brevet rank of Major. In 1832 he became a colonel, and in 1836, went to the Florida war. He commanded a detachment of 500 men, which met in Dec. 1836 a party of 600 or 700 Indians on the banks of O-ke-cho-bo. A severe battle was fought, which was decided by the bayonet; 139 of the whites were killed or wounded. For his bravery and success, the brevet of Brigadier General was conferred on Col. Taylor. He is said to possess much general information; the prominent traits of his character are a wise precaution in providing for the hour of trial, and a fearless courage in battle.

General Intelligence.

MEXICO AND THE UNITED STATES.

WAR DECLARED.—On Wednesday of last week, the President issued his proclamation, declaring that war exists between the United States and Mexico.

By the President of the United States of America.

A PROCLAMATION.

Whereas the Congress of the United States, by virtue of the constitutional authority vested in them, have declared by their act, bearing date this day, that, "by the act of the Republic of Mexico, a state of war exists between that Government and the United States."

Now, therefore, I, JAMES K. POLK, President of the United States of America, do hereby proclaim the same to all whom it may concern; and I do specially enjoin on all persons holding offices, civil or military, under the authority of the United States, that they be vigilant and zealous in discharging the duties respectively incident thereto; and I do moreover exhort all the good people of the United States, as they love their country, as they feel the wrongs which have forced on them the last resort of injured nations, and as they consult the best means, under the blessing of divine providence, of abridging its calamities, that they exert themselves in preserving order, in promoting concord, in maintaining the authority and the efficacy of the laws, and in supporting and invigorating all the measures which may be adopted by the constituted authorities, for obtaining a speedy, a just, and an honorable peace.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed to these presents. Done at the city of Washington on the thirteenth [L. S.] day of May, one thousand eight hundred and forty-six, and of the independence of the United States, the seventieth.

JAMES K. POLK.

By the President:
JAMES BUCHANAN,
Secretary of State.

Gen. Ampudia has scattered a proclamation in the American camp, inviting all foreigners to desert and come over to his camp.

LATE FROM THE ARMY.—General Taylor is encamped on the Rio Grande opposite Matamoras. He has about 2300 men, and is separated from his provisions at Point Isabel, nearly 20 miles distant, while the Mexicans have crossed the Rio Grande and have surrounded the American encampment. Unless speedy relief is sent to the American army, they will be obliged to capitulate. Troops have been sent on from New Orleans and other southern cities, but whether they will arrive in season to grant relief, remains to be seen.

LATER.—Schooner Mary Clare arrived at New Orleans, May 9th, from Brazos Santiago, left on the 30th. Capt. Griffin and passengers report that Capt. Walker and 70 rangers were nearly all killed and taken prisoners on the 28th ult. about 20 miles above Point Isabel, by a large force of Mexicans.

Captain Walker succeeded in reaching the Point at 4 P. M. with only three men. He started again from Point Isabel on the 29th of April at day light, with ten men who volunteered to go with him, and reached the camp opposite Matamoras, having cut their way through the Mexicans, with the loss of only four men. Capt. Walker's horse was shot from under him.

It is said that Gen. Scott will take the command of the troops at Matamoras. The President has made the following requisitions for troops, viz., Indiana three regiments, Missouri, three, Kentucky, three, Tennessee, three, and some others.

Volunteering for the war drags heavily at New Orleans, and the Governor has resorted to drafting. The Boston Courier says that a Peace Society has been formed at Galveston, Texas, and all the people have joined it, save the sixteen volunteers who have embarked for Matamoras to relieve General Taylor. A wonderful change has come over the Texans, who were lately vociferous for war with Mexico.

LATEST.—*Battle Fought—Americans Victorious.*—Gen. Taylor on the evening of the 3d inst. left the entrenchment with a detachment of United States troops, for the purpose of opening a communication between Point Isabel and the entrenchment. The Mexican General thought that this would be a favorable opportunity to attack the American camp, and the result is stated below.

On the morning of the 5th inst., the Mexicans, at day-break, opened a heavy cannonade on the entrenchments, which was gallantly returned by the United States troops, who, in 30 minutes, silenced the enemy's batteries, reducing the city of Matamoras to ashes on the morning of the 6th.

The slaughter among the Mexicans was tremendous. Upwards of 700 lay dead on the field of battle, and the number of houses left in Matamoras was not sufficient to accommodate the wounded. There was only one American killed.

A Queer Crab.—A traveller, who not long since visited the islands in the Pacific, says that on the Keeling Islands is a crab of monstrous size, which feeds on cocoa nuts. It contrives to perforate the upper end of the nut by the hammering of its heavy claw; then with its narrow pincers it extracts the white albuminous substance. These crabs are good to eat, and in the larger of them is a mass of fat, which sometimes yield a quarts of good oil.

Earthquake.—Capt. Blanchard, of the brig Demerara, arrived at New York from Neuvitas, reports that a slight earthquake was felt at Santa Cruz, south side Cuba, on the 28th April.

Summary.

Explosion and Death.—The steam boiler of an iron foundry, in Baltimore, burst on Thursday morning, occasioning the death of the engineer, and the destruction of much property. The walls of the building each side of the boiler, for a distance of thirty feet, were blown down and shattered in all directions, and a great deal of machinery was destroyed. Loss $10,000—no insurance. The workmen fortunately, were not in the building.

Doings of a Maniac.—In the Hospital at Baltimore, Michael McHard, a colored man, in a paroxysm of insanity, killed J. W. Higgins and Samuel Law, two of the patients, with a piece of his bedstead.

Death of Ex-Judge Stanard.—Hon. Robert Stanard, for some years one of the Judges of the Virginia Court of Appeals, and a gentleman most highly esteemed, died suddenly at his residence in Richmond, on Thursday last, of paralysis, with which he was attacked a day or two previous, while engaged in writing a judicial opinion.

The Steamer Cambria.—The Cambria sailed on Saturday with 82 passengers. She had to pay the R. B. Forbes, $3,600, the Gen. Lincoln $700, and the May Flower $600, for tugging her off Cape Cod. As costly as a little war!

Arrest of O. P. Rockwell.—An extra from the office of the Quincy (Illinois) Whig, dated on the 2d inst., announces the arrest of the notorious O. P. Rockwell, the Mormon assassin. The writ of arrest charged him with the murder of Frank Worrell. There are several other writs against him for various crimes and misdemeanors. He surrendered without resistance.

Fearful Conflagration—Distressing Calamity.—We learn from the Quebec Mercury of the 9th inst., that a serious misfortune has befallen the new settlement of Grand Bay and Saghenay. The settlers on the river Chez Marse were clearing their lands and burning. The drought was great, and on Tuesday, the 4th inst., the wind coming on to blow furiously, the flames were carried along the settlement, destroying houses, barns, cattle, the seed, grain, implements of husbandry, and reaching the village at the river, destroyed the whole there, the church and the two mills at the mouth of the river, and continuing a mile further round the bay to the Grand Bay village, destroying all these except the church, Presbytery, and Wm. Price & Co.'s stores and houses, and a few houses south of them, leaving about three thousand souls without houses, or the means of sowing their lands.

Noble Act.—A young boy of about 7 years of age, son of Mr. Brigham, toll-taker at the East Boston Ferry, fell into the dock from the North side of the ferry wharf, on Saturday last, whence he was rescued by Mr. Benjamin Graffam, who leaped overboard and caught the child in his arms.

Stage Accident.—On Monday of last week a bridge in Petersham gave way as the Brattleboro' stage with seven passengers was crossing. By the sudden spring of the horses, the coach was saved from going into Swift River, but was upset and smashed, and the driver had his collar-bone broken. The passengers escaped without serious injury. The town will have to pay the money damages.

A Noble Dog.—About five o'clock on Sunday afternoon, says the Journal, a little girl accidentally fell into the frog pond on the Common, when a young black Newfoundland dog, belonging to Mr. Wyman Osborn of South Boston, plunged in and brought the child in safety to the shore.

A Remarkable Dwarf.—There was in this town last week, says the Wilmington, N. C. Chronicle, a boy from Moore county, named William Hancock, who is one of the most remarkable dwarfs that we have ever seen. He is nearly 17 years of age, 37 inches high, and weighs 27 lbs. He is symmetrically formed, is lively and active. In intellectual developement he will compare with ordinary boys of 12 or 13 whose education has not been attended to. He ceased to grow at 4 or 5 years of age.

Schooner Merchant.—The Charleston Patriot of Wednesday of last week says:—His Honor Judge Gilchrist, pronounced a decree yesterday, condemning the schooner Merchant and cargo as forfeited to the United States, for being engaged in the slave-trade.

A Fish Story.—A Byfield correspondent of the Newburyport Herald says that Messrs. Lewis Rogers and Wm. H. Wentworth, (assisted by E. S. Rogers) took at *one draught eight hundred Bass* (weighing six thousand pounds) last Saturday P. M., in the Parker river, half a mile below the factory. It is the largest number ever taken at once, in this stream. After gratuitously supplying their neighbors, they sent the remainder to Boston and Lowell.

Another Delusion.—A new delusion has just sprung up in Avon, Oakland Co., Mich. A man named Uri Adams has established himself there, and claims to be the Lord Jesus Christ come to the earth a second time. He has fitted up a room which he calls the "Sanctum Sanctorum," where he spends much of his time, apparently in great dignity. All who approach him are required to put off their shoes and bow down and worship him. His followers, about thirty in number, do this.

Marriages.

In this city, on Thursday evening, by Rev. Mr. Neale, at the residence of Currier F. Bagley, Esq., Mr. John P. Adams of Milford, N. H., to Miss Lucy J. Roach of this city.

On Tuesday evening, at Essex street Church, by Rev. Mr. Adams, Mr. George Colton, to Miss Mary E. Lombard of Boston.

14th inst., by Rev. Mr. Gray, Mr. Elijah Conant of Framingham, to Miss Charlotte M. Belding of Boston.

14th inst., Hon. Calvin T. Chamberlain of Allegany Co., N. Y., to Sarah Russell, daughter of Isaac Waters, Esq. of this city.

In Newton Corner, May 7, by Rev. William S. Leavitt, Mr. Samuel C. Smoot of Washington, D. C., to Miss Emma Smallwood of N.

In Brighton, 14th inst., Mr. Daniel Osborn, to Miss Sarah H. Dana, both of B.

At the Massasoit House, Springfield 13th inst., by Rev. Mr. Porter, Mr. George C. Clapp of Northampton, to Miss Mariett Warner of Williamsburgh.

In Dracut, by Rev. Geo. W. Adams, Mr. John Varnum, to Miss Nancy E. Green; and Mr. James Speirs, to Miss Jane Goodlet, all of L.

In Fall River, May 12, by Rev. Orin Fowler, Rev. Samuel C. Bartlett of Hudson, Ohio, to Miss Mary B. Learned, adopted daughter of the officiating minister.

In Harvard, 14th inst., by Rev. Mr. Fisher, Mr. George E. Haskell of Boston, to Miss Catherine Wetherbee of Newton.

In Woodstock, Vt., Robert W. Trip, Esq. of Boston, to Miss Louisa H., daughter of Job Lyman, Esq. of W.

Deaths.

In this city, 13th inst., Robert L., son of Charles Wade, Esq., aged 25. He lived the life of a christian—his end was joy and peace.

19th inst., Charles Wade, Esq., 53—father of the above.

10th inst., Mr. Thomas S. Barron, 46.

9th inst., Mrs. Eliza, wife of John Fry.

17th inst., Edwin Miles Standish, 3 years 8 months, son of Lemuel M. and Olive L. Standish.

In Charlestown, 12th inst., Mrs. Cynthia F., wife of Mr. James F. Burnett, 22.

In South Boston, 9th inst., Mrs. Lucinda, wife of David Alden, 35.

In Dorchester, May 15, Mr. David Clapp, a revolutionary pensioner, 86.

In Lexington, 7th inst., Mr. Ebenezer Harrington, 86.

In Amherst, May 7, Mr. Enoch Thayer, 95, the oldest inhabitant in the town.

In Harvard, April 18, Mrs. Sally Knight, 73; May 1, Mr. Thomas Houghton, 79; May 5, Mrs. Abagail F., wife of Asa Daby, formerly wife of Luther Fisher, of Wrentham, deceased, 39.

In Portland, Me., Mr. Silas Howell, 101.

In Rye, N. H., April 12, Mrs. Sarah Randall, wife of Mr. Benj. Randall, 73; May 4, Mrs. Sarah Waldron, 31, wife of Mr. Richard W.; May 11, Mr. Reuben Shapley, 22. These three—grandmother, daughter and grandson—residing in the same house, all died of consumption in the short space of 30 days.

OBITUARY.

In Waltham, Mass., April 9th, Mrs. HARRIET N. MAYNARD, wife of Reuben Maynard, and daughter of Francis Kellom, aged 24. The subject of the following notice, has left a numerous circle of friends to mourn her early departure from this world. She early became interested in religion, and united with the church in this place, when about 18 years of age. She was one of those persons whose religion was exhibited in an unpretending christian life, rather than in words. She ever sought retirement, and was most loved by those who knew her best. She was amiable in her feelings and charitable in her judgment, and was seldom or never heard to speak disparagingly of any. She was of a quiet temperament. So long as her health would permit, she devoted herself with great faithfulness to her peculiar duties, as a wife and mother. During her last sickness, which was protracted through several months, her mind was deeply exercised upon the state of her own heart, and the grounds of her hope in Christ. When the thought was first suggested to her mind that she might not recover, she seemed somewhat alarmed, and manifested a strong desire to get well. "It is a dreadful thing, she exclaimed one day, to die, and be buried up in the ground." She was asked if she were not willing to die. "I hope I am, she replied, yet I do not feel as I wish to feel; I have not that perfect peace which I need." As she gradually declined, however, she became more and more peaceful and happy.

A little time previous to her death, she remarked that she had obtained what she had so earnestly desired. "I am now, she said, ready and willing to die. I know in whom I have believed. I know Christ will never leave me nor forsake me. I am now more desirous to die, than I have been to live. I long to depart and be with Christ." She spent most of her last hours in prayer for her friends, and especially for her husband and little son, whom she most tenderly commended to the care of her Father in heaven, imploring that they might be prepared to meet her in that bright world to which she was going. She conversed most faithfully with her friends, urging them not to delay a preparation to meet her in heaven. She called her little son to her bedside, took her final leave of him, and charged him to be a good boy when she was gone. Her desire to depart and be with Christ continued to the last. The last words that were heard from her lips, were those in the hymn commencing with the following words:—

"Happy soul, thy days are ended," &c.

Thus she died, in the morning of life, a bright illustration of the power of religion to disarm death of its sting and the grave of its victory.

Notices.

☞ *Peale's Court of Death*, now exhibiting at Amory Hall, is well worth visiting.

☞ The Annual Business meeting of the *Prison Discipline Society* will be held on *Monday*, May 25, at 3 o'clock P. M., in the Committee Room, *Tremont Temple.* The Anniversary Meeting of the Society, to hear the Report and Addresses, will be held on *Tuesday Morning*, May 26, at 10 o'clock A. M., in *Tremont Temple.*

LOUIS DWIGHT, Secretary.

Boston, May 13, 1846.

☞ The Fourteenth Annual Meeting of the *Massachusetts Sabbath School Society* will be held in the *Tremont Temple*, on *Thursday* the 28th inst., at 3 o'clock P. M. The members of the Society are requested to meet for the choice of officers, &c., in Hall No. 2 *Tremont Temple*, at 10 o'clock A. M., the same day.

A. BULLARD, Secretary.

☞ The *Pastoral Association of Massachusetts* will meet at the *Central Church*, Winter street, Boston, on *Tuesday*, May 26th, at 4 o'clock, P. M. Sermon by Rev. N. ADAMS.

The meeting for business will be held immediately after the public services, in the Lecture Room of the Church. EDWARD BEECHER, Secretary.

☞ The *American Sunday School Union* will hold a meeting at the *Tremont Temple, on Tuesday*, May 26th, at 10 o'clock A. M., for the purpose of making known more generally the principles and objects of the Society. Several distinguished advocates of the cause are expected to address the meeting. The friends of Sabbath schools of all denominations are invited to attend.

☞ The Anniversary of the *Mass. Temperance Union* will be held *on Tuesday Evening* the 26th inst., at *Central Church*, Winter street, at 7½ o'clock. Report and address by D. Kimball, Esq.

☞ AMERICAN DOCTRINAL TRACT SOCIETY.—The next annual meeting of the American Doctrinal Tract Society will be held at the Counting Room of Benjamin Perkins & Co., 100 Washington street, on WEDNESDAY, May 27th, at half past 12 o'clock P. M., for the choice of officers, and the transaction of such other business as may regularly come before them.

D. CLARKE, Rec. Secretary.

Boston, May 21, 1846.

☞ The Annual Meeting of the *Boston Seaman's Friend Society* will be held on *Wednesday* the 27th, at 10 o'clock A. M. in the *Tremont Temple.*

Meeting for the election of officers and the transaction of other business will be held in the *Upper Vestry* of Central Church, Winter street, on *Monday* the 25th, at 6 o'clock P. M.

DANIEL M. LORD, General Agent.

☞ The Annual Meeting of the *Bible Society of Massachusetts* will be attended in the *Central Church*, Winter street, on Monday the 25th inst., at 4 o'clock P. M., when the annual report will be read, and addresses made.

The meeting of the Trustees, for business, will be held in the *Upper Vestry* of the Church, at 3 o'clock P. M.

G. W. BLAGDEN, Recording Secretary.

☞ The *Convention of the Congregational Ministers of Massachusetts* will meet at the Court House in Boston, on Wednesday, May 27th at, 5 o'clock P. M.

The Annual Sermon will be preached on Thursday the 28th, in Brattle street Church, at 11 A. M., by Rev. ALVAN LAMSON, D. D. of Dedham. A collection will be taken up in aid of the widows and orphans of deceased Congregational ministers.

N. ADAMS, Scribe of Convention.

☞ The *Ladies' Society for the Promotion of Education at the West*, will have a public meeting in the MT. VERNON CHAPEL, on *Thursday*, at 11 o'clock A. M., May 28. Rev. Dr. OSGOOD of Springfield, Rev. SAMUEL WORCESTER of Salem, Rev. THERON BALDWIN of New York city, and some of the city pastors are expected to address the meeting. Ladies from all parts of the country who may be in the city, are respectfully invited to attend.

It is often asked, How many agents are employed by this society at the East, and how many at the West; and what connections exist between this society and Miss Beecher and the central committee at Cincinnati who published and circulated *a circular last summer?*

Reply. The Ladies' Society for the Promotion of Education at the West, which was formed in Boston, Feb. 4, 1846, is an "independent society unconnected with any association for any purpose whatever, in any section of the country—those auxiliary societies alone excepted which have been, or may be formed within the limits of New England, for the one and only purpose of selecting and aiding pious females wishing to go as teachers to the West."

Gentlemen of various denominations residing at the West have sent direct applications to this society, pledging a home and competent support faster than could be supplied at so short a notice as we have hitherto had, without much inconvenience to the candidates, some of whom have had less than a week to complete their preparations.

The society employ no agents east or west, but depend solely upon the subscriptions and donations of the friends of the enterprise, for funds to convey the teachers to their fields of labor. If the time ever arrives, when wise and judicious men advise the society to employ an agent, the fact will be published officially.

☞ A CARD.—The subscriber would express his gratitude to members of his Church and Society, for their choice tokens of kindness, received on the 1st and 2d of May; and also for having previously constituted him an honorary member of the American Education Society.

DANIEL H. BABCOCK.

Cohasset, May 16, 1846.

☞ REV. F. JEFFERDS, late of Middleton, having removed to Wenham, Mass., wishes all letters, papers, &c. designed for him, to be directed to Wenham, Mass.

☞ REV. BANCROFT FOWLER of Greenfield, N. H., having removed to Stockbridge, Mass., requests his friends hereafter to address him at that place.

☞ NOTICE TO DELINQUENT SUBSCRIBERS.—Those patrons of our establishment who pay promptly, have our heartfelt thanks, as they aid us in carrying on our business without embarrassment. There are probably more subscribers to our journal who pay punctually, than can be found at any similar establishment; still we cannot say that *all* are of this description. We would remind those *who need a little jogging at the elbow*, that the anniversaries of next week will furnish a convenient opportunity for them to forward their money. Our subscribers will remember that we are dependent on small items to sustain our paper; and although we hate above all things else, to dun, *if all our delinquent subscribers will pay up, we will promise not to do it again until another occasion calls for it.*

RECORDER OFFICE, MAY 21, 1846.

The Family Circle.

BUY THE TRUTH.

LINES ADDRESSED TO A YOUNG FRIEND.

Go thou in life's fair morning,
Go, in thy bloom of youth,
And buy for thy adorning,
The precious pearl of truth,
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure
Ere cause it to depart.

Go, while the day star shineth,
Go, while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it,
'Tis worth all earthly things—
Rubies, and gold, and diamonds,
Sceptres, and crowns of kings.

Go, ere the cloud of sorrow,
Steal o'er the bloom of youth:
Defer not till to-morrow,
Go now, and buy the Truth.
Go, seek thy great Creator,
Learn early to be wise:
Go, place upon his altar,
A morning sacrifice!

Musings in a Church-yard.

BY LILA PERCIVAL.

It was a mild, smiling day in June, the sun shone brightly, and the deep blue of the sky was only concealed by here and there a passing cloud. The scenery was wildly romantic, yet exquisitely lovely. A deep and rugged hill rose abruptly to the East, covered, from its base, even to the pointed summit with the pine, the beech, the poplar, and the maple; a clear, blue river sparkling at its foot, glided away, and hid itself among the distant hills.

The land was robed in rich luxuriance, and the song of merry birds floated on the balmy air, like a strain of purest melody.—Nature had arrayed herself in her gayest attire, to delight and inspire with enthusiasm her admirers.

I arose, wearied and sickened, from the perusal of those tasteless tales which crowd the pages of the world of fashion, and yielded to the influence of the scene. I took my favorite route, the path leading to the church-yard. It was a pleasant, retired spot. On one side, murmuring rolled the self-same limpid stream which kissed the flowers in my own garden, the village church was on the other, while behind, a rocky hill guarded the place. Within the enclosure, upon a little eminence, a noble tree extended its spreading branches, forming a delightful shade. It had been spared, when its companions were cut down, for its exceeding beauty, and now it shadowed many a lovely form. The place was quiet and beautiful, but the sleepers heeded not its attractions. I walked among their graves, yet they were all unconscious of my presence.

While wandering there, fancy, with busy wing, carried me back to the time when the occupants of the church-yard were moving in the active scenes of life, animated by the same feelings, moved by the same emotions as the inhabitants of yonder village. Like them, they joyed and sorrowed, and cherished bright anticipations; like them, they searched for wisdom, and worshipped God within his sanctuary. Now I see their resting place; in one unbroken silence they repose beneath these mounds. Where, thought I, are the immortal spirits which once animated the mouldering forms deposited here? Did they live a life of holiness, devoting the talents given them to the service of the Giver, and the good of their fellow-mortals? Could they speak, would not many of them reply, 'O! my misspent time—my wasted powers!'

While thus musing, my mind suddenly reverted to my morning's employment; how unworthy a rational being. How, thought I, do we trifle the precious time given us for improvement. Some strive for distinction—for worldly fame—making ambition their god. All else, kindness, benevolence, sympathy, love, health, and even life itself, are offered a ready sacrifice at his shrine. To gain the flattering word of empty praise, from lips perhaps concealing envy, and deepest hatred, present enjoyment and future hopes are resigned. But had not Fame two voices—as her victims testify,—and were not the summit of her hill a dangerous station—making the fall yet greater; the grave awaits all, it levels all.

Some bow the knee to fashion, and seek, by endless toil, to please the fickle goddess, and win her approbation. Nothing is too difficult, too absurd to be accomplished if she commands; and to be the highest in her train is the only duty her votaries acknowledge. Fatal attempt; those first in her favor must feel the most acutely her direful tortures, for with suffering and disease, and even death, she repays their servile homage.

Some idolize the shining dust, and, in order to increase their heaps, deprive themselves of every privilege and enjoyment, and suffer a *living* death. For what? To die clutching the yellow gold.

The soft notes of a robin, singing, as it flew across the burial ground to its nest upon the hill, interrupted my meditations.—That hill-side was covered thickly with the habitations of swallows. It was pleasing to think that those cheerful warblers had come to enliven the gloomy solitude of the tomb by their songs.

I was standing beside a mother's grave.—A fresh blown rose was smiling there, the turf had been recently moistened, and prints of little feet were round. That mother was beloved, and though she lives no longer to soothe and to protect, to counsel and to cherish, yet she is still remembered by those she loved. My own dear mother! when thou shalt lie, even as she beneath the cold ground, around thy marble stone I will twine the loveliest vines; upon the sod which covers thee, I will scatter sweetest flowers. But O! thou dearest, only parent! may thine be a softer couch, long years to come.

Whose monument is this on which the sacred cross is carved? '*Gloria in excelsis Deo.*' Yes, 'tis a Catholic's. She was a stranger in a foreign land. Long and painfully she languished, far, far from her native England, and her bereaved parents will never look upon her grave. Beneath this little mound, an infant's form is laid; bitterly wept the fond mother when this her youngest-born was taken from her embrace. How tedious pass the weary hours to her; she sits,—her folded arms ache from very emptiness. With careful step, and finger on her lip, she glides from room to room, fearful lest she awake the sleeping babe; she hears his cry; lightly flying to his cradle-bed, she stoops to lull with low, sweet song, her child to rest again. No babe is there; the unprest pillow mocks her sorrow; then the dread reality comes o'er her bursting heart.

Yonder rest the earthly remains of one who spent his days in the service of his heavenly Master, the village pastor. Deeply was he lamented by the people who had been his charge. But his work was done, and he went to his reward.

This is Elizabeth's grave. One Sabbath eve, two lovely sisters walked as I do now under this shady tree. 'How pleasant,' exclaimed Elizabeth; 'I should love to remain here always;' in a week she died; they bore her to the spot she chose, and laid her here among the flowers.

There was a sailor buried. After braving all the dangers of the treacherous ocean, and encountering every hardship which the fearful element could create or the cruel selfishness of man inflict, he was at last permitted to return to land to die. Poor sailor, I hope he rests in heaven.

But I looked no farther. I knew that there together slept the rich and the poor, the aged and the youthful, the virtuous and the vicious, the Christian and the skeptic, and that they will never waken till the trumpet sounds. I knew, too, that I must lie down like them, and I prayed that I might be prepared to meet death with calm resignation, and to spend an eternity in singing praises to God and the Lamb.—*Christian Reflector.*

Pretty Hands.

Delicate, beautiful hands! Dear Miss, how do you contrive to make your hands so pretty? And set on such rings, too, as if to draw attention that way. Let us feel of them. O dear, how soft and tender? Do you bake, Miss? No. Do you make beds? No. Do you wash floors, and scrub the pots and kettles? No. So we thought. Look at your mother's hands. Ain't you ashamed to let that old lady kill herself outright, while you do nothing from daylight to dark, but keep the dust from your face, and the flies from your hands. What are you fit for? Will a man of common sense marry you for your delicate hands? A person who is a real man would prefer to see them blacked occasionally by coming in contact with pot hooks and trammels, and calloused by a day or two's hard rub at the washing board. Pretty fingers indeed!—what are they good for, but to move over a piano, or to stick through gold rings? Like many of the vain things of earth, they are kept for show, and nothing more. For our part, we would rather see them wore out in actual service, and as tough as a coquette's conscience, than so tender that a fly's foot will make an impression upon them.—*Portland Tribune.*

Miscellaneous.

A Gigantic Establishment.

Some idea of the magnitude of the operations of the great book publishing house of Messrs. Harpers, of New York, may be formed from the details which are stated in the annexed extracts, copied from a letter in the Boston Courier:—

The establishment of the Harpers gives employment to 400 persons, including 95 girls; supports, directly or indirectly, (independent of authors,) about 1,600 persons, and occupies an immense area, equal to seven or eight large five story houses. One building, five windows wide and five stories high, extends from Cliff to Pearl streets (the depth of four ordinary houses;) two other buildings join this on Cliff street; and there are still two more on the opposite side of the street. There are 19 double medium presses, worked by steam, and 3 Napier presses. From 69 to 70 reams of paper are consumed per diem. The celebrated Bible absorbed 6,000 reams.

The fixtures, machinery and tools, in this bindery are valued at $13,000. 52 barrels of flour are used per annum for paste, and 42 of glue. 18 tons of shavings are sold per annum to the paper maker, which he uses in re-manufacturing; 730 packages of gold leaf; 1,200 doz. sheep skins; 750 pieces of muslin, of 40 yards square each, and 60 tons of pasteboard, are used annually. From 6,000 to 7,000 volumes, 300 pages, 12mo., are printed daily. Nearly two and a half millions were thrown off during the last year. 800 pounds of metal are used weekly for casting—giving 41,600 pounds per annum. 500,000 pounds of stereotype, worth 7 1-2 cents per pound, the product of ten years, are stowed away in vaults, which extend, of course, under ground from Pearl street to Cliff street. The whole quantity of stereotype deposited in these mental catacombs must be prodigious. There are from 60 to 70,000 pounds of type in the composing rooms. About $200,000 are paid to clerks and hands per annum. A very onerous duty of the establishment consists in selecting works, both printed and MSS., for publication. This department is in part filled by Mr. Saunders, (a son of one of the largest and most intelligent London publishers.) Mr. Saunders unites to natural abilities of a high order, great experience and erudition.

The whole buildings are owned by the Harpers, and the stock in trade is certainly worth about $1,500,000. Some authors may well bless the house; it has paid to Stephens about $50,000—to Prescott half that sum, and to other writers, native and foreign, (among the latter I may mention Bulwer,) magnificent amounts. A large number of the Harpers' *employees* have in their service twenty years—that is, since the commencement—an undeniable proof this of the Brothers' promptitude in business and kindliness of heart.

Root Culture.

Five things are essential in the culture of root corps: first, a dry soil; second, a rich soil; third, a deep soil; fourth, a well pulverized soil; and fifth, good after-culture.

By a *dry* soil, we mean a soil that is not wet. *Moisture* is beneficial to all crops, and is indeed indispensable to their growth; but *standing water* is detrimental to all root crops, though it repose upon the subsoil, and appear but occasionally at the surface. Hence, when roots are to be grown upon soils that are tenacious or flat, or upon those which repose upon an impervious subsoil, the land should either be previously under-drained, or should be thrown into ridges, and the furrows kept open for the free passage of water in heavy rains.

A *rich* soil is as essential to good crops, as nourishing and abundant food is to the fattening of animals. We all know that lean pasture and coarse forage, although they may *keep*, will not *fatten* cattle. It is equally true that although farm crops will live and grow upon a poor soil, the product and profit will be greater on a rich one. Hence the maxim, verified by long experience, that it is better to cultivate one acre of rich land than three of poor. Ordinarily speaking, a good dressing of manure will double the product of a root crop.

A *deep-worked* soil is necessary for all tap-roots, not only that they may penetrate freely, and increase their length and their volume, but that their radicles—their mouths—which are principally upon their lower extremities, may find food for the parent plant. Even the turnip and potato, in a deep tilth, send down their roots to a great depth, for food and moisture.

The *pulverization* of the soil is essential to the germination of the seed, to the free circulation of moisture and air, and the admission of solar heat, all contributing to the thrift of the growing plants. If the soil is lumpy, or coarse, and does not come in close contact with the seed, to keep it moist, the seed cannot germinate; the roots cannot freely extend in search of food; nor can this food be properly prepared, and transmitted to the plant, unless the soil be so pulverized as to permit the free circulation of air and moisture through all its interstices, and through its mass. The air and dews, we repeat, are charged with the elements of fertility, and the more freely they are permitted to penetrate the soil, the more benefit they will impart to the crop.

Good after-culture implies the keeping of the ground free from weeds, which rob the crop of its food, thinning the plants to a proper distance, keeping the surface mellow, or open to atmospheric influence. If the soil is dry, and rich, and deeply pulverized, the labors of the husbandman will yet not avail much, in root crops, if he neglects either to destroy weeds, to thin, when necessary, or to keep the surface loose and open. But these latter requisites to success may easily be got along with, if they are attended to in time, and with the proper implements. The potato ground should be well harrowed, to destroy all the young weeds, and to pulverize the surface, before the shoots have all broke ground. It may afterwards be almost wholly managed with the plough and cultivator. The beet, carrot, and ruta baga, if sown, as they should be, in rows, should be cleaned in like manner, and for like purpose, with the cultivator, as soon as the rows of young plants can be readily distinguished. One hour's labor, in this way, will destroy more small weeds, and correspondingly benefit the crop, than three hours' labor will effect upon large weeds. It is easier to destroy the acorn than it is to eradicate the oak. To crowd plants, is like overstocking a pasture, or endeavoring to make fat animals from half rations of food. It is dividing among many that food which is required to perfect one. It moreover tends to exclude light, heat, and a free circulation of air, essential to the development of vegetables, and the perfection of their growth. Hence a moderate number of plants will give a better product than a great many, upon the same ground, in a crowded situation. This is a hard lesson to teach to some farmers, in regard to root crops.

Buel's Farmer's Companion.

For the Boston Recorder.

STANZAS,

Addressed to Rev. E. N. Kirk, on his departure for Europe and Palestine.

God go with thee o'er the waters, faithful pastor, man of God,
Bear thee safely to that country, by our blessed Savior trod;
Where he lived, and preached and suffered, and for us gave up his life,
Land of glory, land of sorrow, scene of mortal, deadly strife!
Now the glorious land of David, now beneath the pagan's sway,
Christians fighting for possession, Moslems keeping them at bay;
Land of patriarchs! land of prophets! Palestine old and hoary,
Theatre of scenes tremendous! man's deep sin and God's great glory!

Who can marvel at thy wishing, once to tread that wondrous land,
Where the everlasting records of the Bible history stand;
Jerusalem—God's chosen city, whence come strains of truth sublime,
Sweeping onward through the nations, down the rapid stream of time!
Finding sweet responses ever, sounding from the heart of man,
As he listened to their music, chanting God's eternal plan;
Slowly, solemnly re-echoed, from the mountains, from the sea,
And in tones of fearful anguish dying round Mount Calvary.

As ye tread the Mount of Olives, as ye breathe Judea's air,
May your spirit catch the murmur of the Savior's midnight prayer;
When you wander by the Jordan, may he linger by thy side,
And his tones of love and mercy swell upon its flowing tide.
May he go with thee to Bethlehem, to the Sea of Galilee,
To Mount Calvary's awful summit, to the dark Gethsemane!
May ye lift his cross and bear it o'er the path his feet once trod,
While your faith grows stronger, clearer, in the dying Son of God.

* * * * *

May thy ear attuned to music, catch the notes of heavenly sound,
And bring back unto thy people, songs from Zion's holy ground;
Shepherd, wandering on the mountains, from thy loving flock afar,
Drinking at Siloam's fountain, watching 'neath the eastern stars—
God be with thee, guard thee, keep thee, bring thee in his own time home,
Still once more thy fold to gather, never thus again to roam;
Bringing from Judea's pastures, heavenly food unto thy flock,
Manna from its plains and mountains, water from the flinty rock!

May you strength and vigor gather, from that holy, bracing air,
With new arrows in thy quiver, Romish enmity to dare;
And in England's mighty councils, lift thy voice against old Rome,
Tell the nations how she's striving, on our shores to make her home;
Building up her vast cathedrals—slowly, surely tearing down,
All we deem most dear and holy, liberty's free waving crown!
Planting crafty, learned jesuits on our mountains, in our dells,
Boasting they shall all be vocal with the convent's vesper bells!

Tell the protestant now slumbering, of this slowly gathering host,
Bid the watchmen sleep no longer fearless on his threatened post.
But arouse him for the conflict, for the battle to be fought,—
Fought with men of erudition, men of subtle, mighty thought,
Aiming for the sole dominion of the nations of the world,
On our shores with pride and boasting, they their banner have unfurled.
Christian men! "Alliance" holy, strike that banner to the ground,
Trusting in His arm where only strength and victory will be found.

* * * * * * E.

CANINE SAGACITY.—The Surgeon Morand of Paris, had a friend whose dog had a broken leg. Out of friendship the doctor took the dog under his care and cured him. A little while after, as the doctor was working in his office, he heard something scratching at the door. He opened it and saw with the greatest astonishment the same dog that he had healed, bringing with him another dog that had met with a similar accident, and who dragged himself slowly and with great labor after his leader.—"This time I'll let it pass," said Morand to the dog, "but hereafter you must not bring me any more such business." *Deutsche Shellpost.*

THE MAGNETIC TELEGRAPH.—"Mither! mither! what *have* you done," said a little "shaver" with protruding eyes to a "*greeny*" who had just finished tying his horse to a spruce pole as he thought, on Merrimack street.

"Done," said the fellow; "what d'ye mean; I han't done nothin' not's I know on."

"Why, yith you have thir, you' jeth hitched your hoth to the Magnetic Telegraph, and you'll be in Bothton in leth than two minnith if you don't look out."

The man untied his horse with nervous anxiety and jumping into his sleigh, drove hastily down the street.—*Lowell Vox Populi.*

CURIOUS FACT.—A farmer in Vermont last season was behind all his neighbors in cutting the grass in his meadows. At night some waggish boys went into one of his meadows and cut down all the grass in it. They also went into his potato patch, and cut a few swaths through it. At the time of digging the potatoes, they were found rotten, except where the boys had cut off the tops, and there they were all found good and sound. This would seem to show that the disease begins in the tops, and it suggests, as a means of saving a crop, the cutting of tops as soon as they begin to die.—*Morning News.*

The Baptist Register tells a good thing. A loafing vagabond called at a house in a neighboring town to Concord, one Sunday, and begged for some cider. The lady refused to give him any, and he reminded her of the often quoted remark, that she might entertain an angel unawares.

"Yes," said the lady, "but angels don't go about drinking cider on Sunday."

E Stet

THE

ERASMUS D. MOORE, }
MARTIN MOORE, } EDITORS.

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THE RECORDER.

For the Boston Recorder.

"No Revision of the Platform."

REPLY TO A LAYMAN.—NO. III.

A fourth objection to the report of the committee and to the revision of the Platform, is brought against the "analogy with the *laws of civil society, codified and published for common use*," which "A Layman" says is made "a leading argument in favor of revision."

The committee say, p. 13, "There is no more reason to think that congregational churches can have order and prosperity, without a system of definite and written rules, in which they agree, than that the different parts of the Commonwealth can have order and prosperity without a *code of well defined laws*, written and published for common use. "A Layman" affirms, "that there are no grounds for such analogy," and that "no such code has ever been *written* or *published*."

As this objection consists more in affirmation than in argument, it might be a fair way of meeting it, to place over against it the affirmation of the law makers, and inquire if the authority of *seven* men should not be regarded in such a matter as out-weighing that of *one.* But "A Layman" has candidly proposed his objection, and it is entitled to an equally candid notice.

Are there, then, "no grounds for such analogy" between the effects of "a system of definite and written rules" for congregational churches, "in which they agree" in securing order and prosperity, and the effects upon the Commonwealth, of "a code of well defined civil laws?" "A Layman" affirms that there are none; and, therefore, he considers as fallacious, one of the "leading arguments" of the committee in favor of a revision of the Platform.

What, then, is "*analogy?*" It is resemblance between two things in *some* of their *circumstances* or *effects*, while in other respects, they may be wholly unlike. Is there, then, no resemblance in any of their circumstances or effects, between a system of definite and written rules, in which the churches agree, and a code of well defined civil laws? I think there is. Both are for the purpose of regulating the *conduct* of men. Both have received the sanction respectively of the law making power. The rules of each are *collected* and *arranged* in a convenient order—are *written* and *published.* Will not the civil laws be more likely to be understood, for being thus brought into a code? Our legislators have thought that they would, and have, hence, directed that the statutes should be revised and published. They thought that such a course would promote the order and prosperity of the Commonwealth. Is there not *some* ground for expecting that a similar good effect would accompany a system of definite and written rules *in which the churches were agreed?* The committee do not propose that these rules shall be of *human* origin. The laws of our church polity *are all made*—they are all *written* in the word of God. There is a difference of opinion, however, on the question, what is law. Therefore anything which should hold the churches to a more perfect *agreement* upon the prescribed rules of discipline in Christ's house, would have a fair prospect of promoting the order and prosperity of the churches.

Besides, it has been the general, almost universal *opinion* of Congregationalists, that there are grounds of such analogy. They have thought that a system of definite and written rules was highly important to the order and prosperity of the churches. Hence, almost at first, on their arrival in this western world, our congregational fathers sought to *secure* this object—a system of definite and written rules. And in 1648, their desire was accomplished in the framing of the Cambridge Platform. In the adoption of this system of definite laws and rules, the churches were almost without an exception, agreed. And so important did they deem this to their peace and prosperity, that it was for substance, reaffirmed by the synod of 1662, and also, by the synod of 1679. And in 1708, the Congregationalists of Connecticut framed a similar code for the use of the churches in that colony. Now were all these fathers mistaken in thinking that great results would follow from such a system, or code of ecclesiastical law, as it does from a published code of civil law? Have the great body of the churches been mistaken in thinking that such good results *have* followed the adoption of such a system? Is not "A Layman" rather mistaken, in affirming "that there are no grounds for such analogy?"

But "no such code," he says, "has ever been *written* or *published.*" No such code as what? Manifestly, no such code as that to which the report alludes—a "code of well defined civil laws." For, he says, "the reasons why there has been no such code are quite decisive against the definite and written rules." If, then, it should appear that there *have been* such codes written and published, the reasons for this, I suppose, by the force of his argument, will be quite decisive in *favor* of the definite and written rules. He says, "The committee seem not to be aware of the difference between a *code* of municipal law, and *statute* law. For they refer to the revision of the Massachusetts *statutes* as a *code* of well defined civil law." As "A Layman" has not told them what the difference is, we shall be obliged to seek it out for ourselves. He intimates, however, that it is the same as between the *common* law and *statute* law—the lex *scripta* and the the lex *non* scripta. This is a difference which, I apprehend, exists nowhere else but in his mind. According to Webster, the meaning of municipal is, pertaining to a corporation or city, a *State* or *nation.* Statute law is then as really *municipal* as is the common law. The one pertains to the State as much as the other. Blackstone defines municipal law to be "a rule of civil conduct prescribed by the supreme power in a State, commending what is right, and prohibiting what is wrong." No law is, according to this definition, so *peculiarly* municipal as statute law. Common law is made up of *customs* or laws whose original institution or enactment have not been transmitted in written forms, and whose obligatory force is derived from immemorial and general usage. According to these authorities, I suppose they are the best, the difference between municipal and statute law is not such as "A Layman" intimates. *All* statute law is, in a pre-eminent sense, *municipal*, although all municipal law is not *statute.* Statute law is that part of municipal law which can be most easily brought into a *code.* It follows then, that the committee *were* "aware of the difference between a *code* of municipal law, and *statute* law," and that when they referred to the revision of the Massachusetts *statutes* as a *code* of well defined, civil laws, they used language with strictly legal and literary accuracy. It also follows that there have been written and pub-
lished *many codes* of well defined c
in respect to which "A Layman"
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ernment according to common law,
Testament being the constitutio
Who those "most intelligent clerg
laymen" are, I do not know, but,
that it was not so considered by t
intelligent" fathers of Congrega
either in this country or in Engl
regarded it as a government *stric*
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ed, as they supposed, all the princ
laws of it, directly from the holy
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lowed nothing for which they could
a warrant in one of the two te
"The Bible," says Cotton Mathe
their professed, perpetual and *only*
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Platform, are "*all* of them *exactly*
in the word of God." And, it fur
that the Bible is not only "the cons
but that it authorizes "*all* the *a*
tions that therein are to be pe
Scarcely a single feature, *peculiar*
mon law, can be discovered in the
principles and laws of Congrega
We have no *immemorial* usages.
no customs whose institution is l
mote antiquity, to which univers
tance has given the force of *law.*
is all *written, statute* law. We kn
and how and where, the enactm
made, and we know *by whom*
made. And they receive their bind
not from *usage*, nor *tradition*, n
decisions, but from the Great Le
both church and state. "So that,"
Platform, "it is not left in the po
officers, churches, or any state in
to add, or diminish, or alter anyth
least measure therein." Chap. I.
But the incongruity and absurdity
Congregationalism "a government
to the common law," will appear m
ifest, if we look a moment at "A La
definition of common law. Such
says, "are the results of common
the best reason, applied to the alm
numerable laws which have been
the common law courts, and of the l
learned and venerable writers and
ers of the common law." They
common sense *alone*, nor the be
alone. Nor are they the results of
these together. But these results
"applied to the almost innumera
which have been tried by the com
courts," before they become law.
then, do they, until are added to
results "of the labors of learned an
able writers and expounders of the
law." Not being extensively ac
with law terms, this definition seems
little peculiar; and this method o
facturing law strikes me as altoget
And, I feel very sure that if it were
to procure any quantity of such an ar
the use of the churches it would be
apple of discord, rather than the
any good to them. Almost innu
questions would arise to be answered,
ficulties appear in attempting to ad
church government according to suc
mon, I should rather say *uncomm*
What *is* "common sense?" Men a
far from being agreed upon this que
is notorious that the sense of some
common, while, in the judgment o
that of others is not common sense.
reason is the "best reason?" Mo
think their own reason very goo
some think that theirs is the "*best.*"
others, in this, sometimes see cause t
widely from them. Who shall decid
civil courts, the judges decide what
mon sense and common law. But w
our judges? Is the pastor to act
capacity? But the *church* might thi
what he judged to be common sense
common sense. Shall the decision
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certain that the common sense of *one*
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majority in any one church will alway
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obligatory? This abiding by the vo
majority may do very well in a rep
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not at all, as a means of making laws
government of the church. We a
how to *make* law, but *what* are th
which *are already made.* We inqu
what is "common sense," but, what
ten. And, if we can find the latter,
assured that it is in perfect agreeme
the former. It is the peculiar ex
and glory of Congregationalism that
strictly *scriptural*, and that it derives
thority from God alone.

This, in part, "A Layman" adm
says, "Our *code*, our *statute law* is t
Scriptures; the *polity*, which cons
sentially in doing all things decently
order, may vary without endanger
fundamental principles, according
changes in civil society." Precisel
he means by our "*polity*" varying
endangering the fundamental princ
do not know. Webster says that
means," the *constitution*, or general
mental principles." Does "A La
mean to say that the *constitution*, th
al *fundamental principles* of our c
"may vary according to the changes
society" and "circumstances," "
endangering the fundamental princ
If he uses the word polity as other
do, this is what he means. And yet,
this cannot be his meaning. The
in society are sometimes very materi
same country, and its constitution
greatly in different ones. Obvious
"*polity*," i. e. our fundamental pr
cannot correspondingly vary "with
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There are "certain necessary circums
as time and place, &c. belonging un
and decency" which may vary with "
general limitations" without enda
the fundamental principles. But ou
siastical *polity* does, by no means,
Layman" says, "essentially consist
ing things *decently* and in *order.*
ity, as the framers of the Platform r